THE
Sincere Convert:

DISCOVERING
The ſmall number of true
BELEEVERS,
And the great difficulty of Saving
CONVERSION.

Wherein is excellently and plainly opened theſe choyce and Divine Principles;

Viz.
1. That there is a God, and this God is moſt glorious.
2. That God made Man in a bleſſed eſtate.
3. Mans miſery by his Fall.
4. Chriſt the onely Redeemer by price.
5. That few are ſaved, and that with difficulty.
6. That Mans perdition is of himſelfe.

By THO: SHEPHEARD, ſometimes of *Emanuel* Colledge in *Cambridge*.

The fifth Edition, corrected, and much amended by the Author.

Strait is the gate, and narrow is the way which leadeth unto life, and few there be that finde it, Mat. 7. 14.

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BRITISH MUSEUM

To the Christian
READER.

IN *the evill and perrilous time God hath not left us without some choice mercies. Our sinnes abound, and his mercies superabound. The* LORD *might justly have spoken those words of death against us, which of old he did against the Jewes;* I have taken away my peace from this people, loving kindnesse and mercies, *which had he pulled from us, we had had cause enough to mourn with* Rachel, *and to refuse comfort; for all our happinesse* lies *wrapt up in* peace, lovingkindnesse, *and* mercy. *But God is yet good unto* Israel, *he commands deliverances for* Jacob, *he overrules all the powers of darknesse, and tells the sons of* Belial, *(men of corrupt minds, and cursed practises) that* they shal proceed no further, *but* that their folly shall

Psal. 73. 1. Psal. 44. 4. Psal. 76. 10

2. Tim. 3. 8. 9.

ſhall be manifeſt unto all. *He makes all enemies, all Devils, all creatures, to further his own glory, and the good of his peculiar people. When times are naught and dangerous, he ſaith,* Come my people, enter into thy chambers, and ſhut thy doores about thee, hide thy ſelfe as it were for a little moment, till the indignation be over-paſt. *If troubles threaten life, he ſaith,* When thou paſſeſt through the wates I will be with thee, and through the rivers they ſhal not over-flow thee; when thou walkeſt through the fire, thou ſhalt not bee burnt, neither ſhall the flames kindle upon thee; for I am the Lord thy God, &c. *When enemies are incenſed, feare and ſorrowes multiplyed, he ſaith,* Feare thou not, for I am with thee, be not diſmaied, for I am thy God, I will ſtrengthen thee, I will help thee, yea I will uphold thee with the right hand of my righteouſneſſe. Behold, all they that were incenſed againſt thee, ſhall be aſhamed, and condemned, they ſhall be as nothing, and they that ſtrive with thee ſhall

Iſa. 26. 20.

Iſa. 43. 3.

Iſa. 41. 10, 11.

ſhall periſh. *Such words of comfort and life doth God ſpeak unto his. And among other mercies he ſtirres up the ſpirits of his Servants to write many pretious truths and tractates to further the everlaſting good of his beloved ones. If the* bottomleſſe pit be open, *and* ſmoak riſe thence, *to darken the aire, and obſcure the way of the Saints,* Heaven alſo is opened, *and there are lightnings and voyces to inlighten their ſpirits, and direct their paths. Had ever any age ſuch lightnings as we have? Did ever any ſpeake ſince Chriſt and his Apoſtles, as men now ſpeake? We may truly and ſafely ſay of our Divines and writers,* The voyce of God, and not of man: *Such abundance of the Spirit hath God powred into ſome men, that it is not they, but the Spirit of the Father that ſpeakes in them.*

Rev. 5. 2. Rev. 11. 19.

What infinite cauſe hath this age to acknowledge the unſpeakable mercy of God in affording us ſuch plenty of ſpirituall Tractates, full of Divine, neceſſary, and conſcience-ſearching truths, yea pretious ſoule-comforting, and ſoule-improving

truths? such whereby Head, Heart, *and* Soul-cheating errours *are discovered, and prevented; such as soundly difference true grace from all seemings and paintings. No time, no Nation, exceeds us herein; and shall we that abound in truths be penurious in praises?*

Consider, Reader, whither Spirituall truths be not worthy of thy choycest prayses. Every Divine truth is one of Gods eternall thoughts, it's heaven-born, and beares the Image of the most high. Truth is the glory of the whole sacred Trinity: Hence *the* Spirit *is called* Truth, 1 *John* 5.6. Christ *is called* Truth, *John* 14. 6. *and* God *himselfe is said to be* the God of Truth, *Deut.* 32. 4. *It is so delightfull to him, that* his eyes are ever upon the Truth, *Jer.* 5. 1. *and when the onely wise God would have men make a purchase, he counsels them to* buy the Truth. *And is it not good counsell? Is it not a good purchase? Can you bestow your pains, or lay out your money better? If you be dead in sins and trespasses,* Truth *is the seed of a new life, of a heavenly birth;* Jam. 1. 18. *If you be in any bondage,*

Truth

Truth *can make* you free, *John* 8. 32. *If compassed about with enemies*, Truth *can shield thee*, Psal. 91. 4. *If you be full of filthy thoughts and lusts, or any impurities, the* Truth *can sanctifie you*, Joh. 17. 17. *If darkneſſe and faintneſſe poſſeſſe your ſouls*, Truth *is* lumen & pabulum animæ, *the light and life of the ſoule*, Psal. 119. 105.

Let us then advance our thoughts of Truth, *and rate it above all ſublunarie things, and buy it though it coſt us all: it is no* Simony, *it is not too deare, you cannot over-value* Truth. *It is ſiſter to the* Peace of God *which paſſeth all underſtanding: See how God himſelfe eſtimates his word and truth*, Psal. 138. 2. Thou haſt magnifi'd thy word above all thy Name. *Whatſoever God is known by beſides his* word, *is beneath his* word. *Take the whole Creation, which is* Gods Name *in the greateſt letters, it's nothing to his word and truth. Therefore Chriſt tells the Phariſees it is eaſier for heaven and earth to paſſe, then one tittle of the Law to faile. If the leaſt* Jod *or* Tittle *of the* Law, *be prized by God above all*

John 21. 15. 16, 17.

the world, let us take heed of undervaluing the great and glorious Truths of the Gospel, *and settle it as a law upon our hearts, that we can never over-prize or yeeld sufficient praise for any truth.*

Men can praise God for the blessings of the field, the Seas, the womb, and of their shops; but where is the man that praises God for this blessing of blessings, for Truth, *for good* Bookes, *and heavenly* Treatises? *Men seldome purposely lift up their hearts and voices to heaven to praise God for the riches of knowledge bestowed upon them. In good Books you have mans labour, and Gods truth; the tribute of thanks is due for both, that God inables men to so great labours, and that he conveye s such pretious treasure through earthen vessells.* David *thought it his duty to praise God for* Truth, *psal. 143. 2. and hath left it upon record for our imitation. He saw such excellency, and found so much sweet gain in* Truth, *that hee must break out into praises for it.*

Reader, *give over thy old wont of slighting and censuring mens labours. Experience hath long since told thee, that no good*

good comes that way. Now learn to turne thy prejudice unto praiſes, and prove what will be the fruit of honouring and praiſing God for truths diſpenſed by his faithfull ſervants. Let me tell thee, this is a chief way to keep Truth *ſtill amongſt us. If* Truths *be not received* with the love of them, *and God honoured for them, preſently* ſtrong deluſions *come, &* Truth *muſt ſuffer or flie. God hath made good that promiſe in* Jeremie, *he hath revealed unto us* abundance of peace and truth, *and we through ingratitude have forfeited both. Our peace is ſhaken, and who can promiſe himſelf with* Hezekiah, *there ſhall be peace and truth* in my dayes; *Peace may faile thee, but let not* Truth. *Every good Chriſtian may and ſhould ſay with the good King, there ſhall be* Truth *in my dayes, if not* Peace *and* Truth, *I will ſo far honour* Truth, *as to receive the* love of it. *I will hold it faſt by faith, hold it forth by practice, praiſe God daily for it, and venture all in defence of it. So did the Martyrs, whoſe memory is ſweet, and whoſe reward is great. It is better ſuffering for truth, then*

then with truth: yet if Truth *must ſuffer, or can die, better it is to die with* Truth, *then out-live it.*

But *that* Truth *may live, and we live by* Truth, *let us magnifie God much for* Truth, *for his Word, and good books that ſpring thence. Some probably may ſay, it's enough to praiſe God for his Word, other books are not* tanti. *Wilt thou praiſe God for the ſea, and be unthankfull for the rivers and ſprings? Wilt thou lift up thy voyce for the great waters, and be ſilent for the ſilver drops and ſhowres? If the former rain affect thee, be not ungratefull for the latter. God would have men to value his ſervants, and praiſe him for their labours.*

But they have errors in them.

Bee it ſo, ſhall we refuſe to praiſe God for the Flowers and the Corne, becauſe there be ſome Weeds in the Garden, and Thiſtles in the Field? Prejudice not thy ſelfe, buy, read, take thy delight; here is a Garden without Weeds, a Corne-Field without Cockle or Darnell, Thorn or Thiſtle. Art thou a Sincere Convert? *Here are truths ſutable, ſolid, and*

whole-

wholsome, thou mayst feed and feast without feare.

The Author is one of singular piety, inward acquaintance with God, skil'd in the deceits of mens hearts, able te enlighten the dark corners of the little world, and to give satisfaction to staggering spirits. His work needs not the purple of anothers commendation to adorn it. But because custome, not necessity (for it is Truths prerogative to travell without a passport,) I say, because custome causeth Truth to crave and carry Epistles commendatory; know that the work is weighty, quick, and spirituall, and if thine eye be single in perusing it, thou shalt find many pretious soul-searching, soul-quickning, and soul-enriching truths in it: yea, be so warned and awakned, as that thou canst not but blesse God for the man and matter, unlesse thou be possest with a dumb Devill.

To conclude, Christian Reader, take heed of unthankfulnesse; spirituall mercies should have the quickest and fullest praises. Such is this work, thou foresawest it not, thou contributedst nothing to the

the birth of it; It's a preventing mercy. By it, and other of the same nature, God hath made knowledge to abound, the waters of the Sanctuary are daily increased, and grown deep. Let not the waters of the Sanctuary *put out the fire of the* Sanctuary. *If there be no praise, there is no fire. If thy* head *be like a Winters Sunne, full of light, and* heart *like a Winters earth, without fruit, feare least thy* light *end in utter* darkneſſe, *and the* Tree of knowledge *deprive thee of the* Tree of life. *The Lord grant thou mayest finde such benefit by this worke, as that athy heart may be raviſhed with* Truth, *nd raiſed to praiſe God to purpoſe, and made to pray,* Lord ſtill ſend forth thy light and truth, that they may lead us: *So prayes,*

Thine in Chriſt,

W. GREENHIL.

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Another Booke published by Mr. *Thomas Shepheard*; called, *The sound Beelever.*

An Introduction to the WORK.

THE knowledge of Divinity is necessary for all sorts of men, both to settle and establish the good, and to convert and fetch in the bad. Gods Principles pul down Satans false Principles set up in mens heads, loved and beleeved with mens hearts, and defended by their tongues; whilst strong holds remain unshaken, the Lord Jesus is kept off from conquering of the soul.

Now spirituall Truths are either such as tend to enlarge the understanding, or such as may work chiefly upon the affections. I pass by (in this knowing Age) the first of these, and (being among a people whose hearts are hard enough) I begin with the latter sort: For the *understanding* although it may literally, yet it never savingly entertaines any truth, untill the *affections* be therewith smitten and wrought upon.

The principall heads insisted upon. 1.

I shall therefore here prosecute the unfolding of these Divine Principles.

First, that there is one most glorious God.

2. Secondly, that this God made all Mankind at first in *Adam* in a most glorious estate.

3. Thirdly, that all Mankind is *now* fallen from that estate, into a bottomlesse gulfe of sin and misery.

4. Fourthly, that the Lord Jesus Christ is the *onely* meanes of Redemption out of this estate.

5. Fifthly, that those that are saved out of this wofull estate by Christ, are *very few*, and these few are saved with much difficulty.

6. Sixthly, that the greatest cause why so many dye, and perish in this estate, is from *themselves*: either

1. By reason of their *bloudy ignorance*, they know not their misery: or
2. By reason of their *carnall securitie*, they feele not, they groane not under their sin and misery.
3. By reason of their *carnall confidence*, they seek to help themselves out of their misery by their own duties, when they see or feel it: or
4. By reason of their *False Faith*, whereby they catch hold upon, and trust unto the merits of Christ too soone, when they see and feele they cannot help themselves.

THE

THE SINCERE CONVERT.

Discovering the small number of true BELEEVERS.

CHAP. I.

That there is a God, and this God is most glorious.

Exod. 33. 18.

I beseech thee shew me thy glory.

THis is the first Divine Truth, and there are these two parts considerable in it.

1. That there is a *God.*
2. That this God is *most glorious.*

The first Principle.

I will begin with the first part, and prove (omitting many Philosophi-

There is a God.

call Arguments) that there is a God, *a true God*: for every Nation almost in the world, untill Christs coming, had a severall God. Some worshipped the *Sunne*, some the *Moone*, called by *Ezekiel*, *The Queen of Heaven*, which some made Cakes unto: Some *the whole Heavens*, some worshipped the *fire*, some the *brute beasts*, some *Baal*, and some *Moloch*. The Romans (saith *Varro*) had 6000 gods: who imprisoning the light of nature, *were given up to sinnes against nature*, either to worship *Idols* of mans invention, as the ignorant: or *GOD and Angells* in those Idolls, as the learned did: but these are all false Gods.

Plin. lib. 1. Nat Hist.

Rom. 1.

God the Being of Beings,

I am now to prove that *there is one true God*, the Being of Beings, or the first Beeing. Although the proving of this point seems needlesse, because every man runs with the cry, and saith *there is a God*; yet few throughly beleeve this point. Many of the children of God, who are best able to know mens hearts, because they *onely* study

ſtudy their hearts, feel this temptation, *Is there a God?* bitterly aſſaulting them ſomtimes. The Devil wil ſometimes undermine, and ſeek to blowup the ſtrongeſt walls & bulwarks. The light of Nature indeed ſhewes, that there *is* a God; but how many are there, that, by foule ſins againſt their conſcience, blow out and extinguiſh almoſt all the light of Nature? And hence though they dare not conclud, becauſe they have ſome light, though dim; yet if they ſaw their heart, they might ſee it ſecretly, ſuſpect, and queſtion, *whither there be a God*: but grant that none queſtions this truth, yet we that are builders, muſt not fall to a work, without our maine props, and pillars: It may appeare therefore that there is a God, from theſe grounds.

There is a God.

Sin blots out the light of Nature.

First, *From the works of God, Rom.* 1. 20. When we ſee a ſtately houſe, although we ſee not the man that built it, although alſo we know not the time when it was built, yet will we conclude thus, Surely ſome wiſe Artificer

The firſt ground to prove a God.

There is a God.

tificer hath been working here: can we, when we behold the ſtately theater of Heaven and Earth, conclude other, but that the finger, armes, and wiſedome of God hath been here, although wee ſee not him that is inviſible, and although we know not the time when he began to build? Every creature in Heaven and Earth is a loud preacher of this truth: Who ſet thoſe candles, thoſe torches of heaven on the table? who hung out thoſe Lanthorns in heaven to enlighten a dark world? who can make the ſtature of a man, but one wiſer then the ſtone out of which it is hewne? could any frame a man, but one wiſer & greater than man? who taught the Birds to build their neaſts, and the Bees to ſet up & order their cõmonwealth? who ſends the Sun poſt from one end of heaven to the other, carrying ſo many thouſand bleſſings to ſo many thouſands of people & kingdoms? what power of man or Angels can make the leaſt pile of graſſe, or put life into the leaſt fly, if once dead?

There

There is therefore a power above all created power, which is *God.*

There is a God.

Secondly, *From the word of God*; There is such a Majesty stirring, and such secrets revealed in the word, that if men will not be wilfully blind, they cannot but cry out, *the voice of God, & not the voice of man.* Hence *Calvin* undertakes to prove the Scripture to be the word of God, by reason, against all Atheists under heaven. Hast thou not thought sometimes at a Sermon, the Minister hath spoken to none but thee, & that some or other hath told the Minister what thou hast said, what thou hast done, what thou hast thought? now that word which tells thee the thoughts of thy heart, can be nothing else but the word of an all-seeing God, that searcheth the heart.

The 2d. ground to prove a God.

Again, that word which quickneth the dead, is certainly Gods word, but the word of *God* ordinarily preached, *quickneth the dead*, it maketh the blind to see, the dumb to speak, the deafe to hear, the lame to walk, those that never felt their sinnes to load them, to

It is the word of God that quickens the dead.

There is a God.

The third ground to prove a God.

John 3.3.

mourn, thoſe that never could pray, to breathout unutterable groans and ſighes for their ſins.

Thirdly, *From the children begotten of God*: For we may read in mens foreheads, as ſoon as ever they are born, the ſentence of death; and we may ſee by mens lives what helliſh hearts they have. Now there is a time that ſome of this monſtrous brood of men are quite changed, and made all new; they have new minds, new opinions, new deſires, new joyes, new ſorrows, new ſpeeches, new prayers, new lives, and ſuch a difference there is betwixt theſe & others, that they are hated by others, who loved them well while they loved their ſinnes: and whence came this ſtrange change? Is it from themſelves? No; for they hated this new life, and theſe new men once themſelves. Is it becauſe they would be credited thereby? No, it is to be hated of father, mother, friends, and maligned every where. Is it out of ſimplicity, or are their brains grown crazie? They were indeed once fools, and

and I can prove them all to bee *Solomons* fooles: but even ſimple men have bin known to be more wiſe for the world, after they have been made new. But laſtly, is it now from a ſlaviſh fear of hell, which works this alteration? Nothing leſſe; they abhor to live like ſlaves in Bridewell, to do all for feare of the whip.

There is a God.

Fourthly, *from Gods Regiſter, or Notary, which is in every man; I mean, the Conſcience of man*; which telleth them there is a God: and although they ſilence it ſomtimes, yet in time of thunder, or ſome great plague, as *Pharaoh*, or at the day of death, then they are neer Gods Tribunall, when they acknowledge him clearly. The fearfull terrors of conſcience prove this, which like a Bailiffe arreſts men for their debts; *Ergo*, there is ſome Creditor to ſet it on; ſometimes like a hangman it torments men, *Ergo*, there is ſome ſtrange Judge that gave it that command. Whence ariſe theſe dreadfull terrors in men? Of *themſelves*? No ſurely, all deſire to be in peace,

The fourth ground to prove a God.

There is a God.

peace, and so to live and sleepe in a whole skin. Comes it from *Melancholy*? No; for *Melancholy* comes on by degrees: these terrors of conscience surprise the soule suddenly at a Sermon, suddenly after the Commission of some secret foule sin. Again, melancholy sadnes may be cured by Physick; but many Phisitians have given such men over to other Phisitians. Melancholy sadnesse may bee born, *but a wounded spirit who can bear?* Thus you see that *there is a God.*

Object. *Object. Who ever saw God,* that every one is thus bold to affirme that there is a God?

Answ. *Answ.* Indeed his face never was seene by mortall man, but his backparts have been seen, are seen, and may be seen by all the world, as hath been proved.

Object. *Object.* All things are brought to passe by second causes.

Anſ. 1. *Answ.* 1. What though? Is there no Master in the House, because the Servants do all the work? This great God maintains state by doing all by the

the creatures ſubjection; yet ſometimes we may crie out in beholding ſome ſpeciall peeces of his adminiſtration, Here is the finger of God. There is a God.

2. What though there be ſuch confuſion in the world, as that ſhillings ſtand for pence, and counters ſtand for pounds, the beſt men are bought and ſold at a low rate, and worſt men prized and preferred; yet if wee had eyes to ſee & conceive, we ſhould ſee an harmony in this diſcord of things. God is now like a wiſe Carpenter, but hewing out his worke. There is a lumber and confuſion ſeemingly among us, let us ſtay till the day of judgement, and then we ſhall ſee infinite wiſdome in fitting all this for his own glory, and for the good of his people. *Anſ. 2.*

Object. But if there be a God, why heares hee not his peoples Prayers? why doth he forget them when they have moſt need of him? *Object.*

I anſwer; *Noah's Dove* returns not preſently with an Olive-branch of peace in his mouth. Prayer ſomtime *Anſw.*

that

There is a God.

that speed well, return not presently, for want of company enough to fetch away that abundance of mercy which God hath to give. The Lord ever gives them their asking in mony or mony-worth, in the same thing or a better. The Lord ever gives his importunate beggers their desires, either in pence by little and little, or by pounds; long he is many times before he gives, but payeth them well for their waiting.

Use. 1. A discovery of Atheisme.

This is a use of *reproof to all Atheists* either in *opinion* or *practise*.

First, in *opinion*; such as either conclude, or suspect there is no God. Oh blasphemous thoughts! Are there any such men? Men! nay beasts, nay Devils, nay worse than Devils, for they *beleeve and tremble*. Yet *the foole hath said in his heart, there is no God*, Psa. 14. 1. Men that have little heads, little knowledge, without hearts, as scholars somtimes of weak brains, being guided onely by their books, seeing how things come by second causes, yet cannot raise their dull thoughts

to

to the beholding of a firſt cauſe. Great Polititians are like children, alwayes ſtanding on their heads, and ſhaking their heeles againſt heaven; theſe think religion to be but a peece of policie, to keepe People in awe: prophane Perſons deſiring to goe on in ſin, without any rub or check for ſin, blow out all the light of nature, wiſhing there were no God to puniſh, and therefore willing to ſuſpect and ſcruple that not to be which indeed is. Thoſe alſo that have ſinned ſecretly, though not openly againſt nature, or the light of conſcience: God ſmites men for inceſt Sodomy, ſelf-pollution, with diſmall, blindeneſſe. Thoſe alſo that are notorious worldlings, that look no higher than their barns, no further than their ſhops: the world is a pearle in their eye; they cannot ſee a God. There is a God.

Laſtly, I ſuſpect thoſe men that never found out this thief, this ſin, that was bred & born with them, nor ſaw it in their own hearts, but there it lies ſtill in ſome darke corner of their ſouls,

There is a God.

If no God, no heaven nor hell.

souls to cut their throats: these kind of men sometimes suspect there is no God. O this is a grievous sin; for if no God, no Heaven, no Hell, no Martyrs, no Prophets, no Scriptures. Christ was then a horrible lier, and an Impostor. Other sins wrong and grieve God, and wound him, but this sin stabs the very heart of God, it strikes at the life, and is (as much as lies in sinfull man) the death of God: for it saith, *There is no God.*

A second reproof to Atheists.

Secondly, this reproveth Atheists *in practice*, which say there is a God, and question it not, but in works they deny him. He that plucks the King from his Throne, is as vile as he that saith, he is no King. These men are almost as bad as Atheists in opinion. And of such dust-heaps we may find in every corner, that in their practice deny God, men that set up other gods in Gods room, their *wealth*, their *honour*, their *pleasure*, their *backs*, & *bellies* to be their gods: men that make bold to doe that against this true God, which Idolaters dare not doe against their

their Idoll gods, and that is, continually to wrong this God; Men that seek not for all they want by prayer, nor return all back again to God by praise. There is a God.

A second use is, *for Exhortation*. O labour to see and behold this God. Is there a God, and wilt thou not give him a good look? O passe by all the rivers, till thou come to the spring-head; wade through all creatures, untill thou art drowned, plunged, and swallowed up with God. When thou seest the Heavens say, Where is that great Builder that made this? When thou heares of mutations of Kingdomes, say, Where is the Lord of Hosts, the great Captain of these Armies? When thou tastest sweetnes in the creature, or in Gods Ordinances, say, Where is sweetnes it self, beauty it selfe? Where is the Sea of these drops, the Sun of these beams? Oh that men saw this God; it's heaven to behold him: thou art then in a corner of Hell, that canst not, dost not see him, and yet what is less known than God? *Use.* 2.

There is a God.

God? Methinks when men hear there is a God about them, they ſhould lie groveling in the duſt, becauſe of his glory: If men did ſee him, they would ſpeake of him; Who ſpeaks of God? Nay, men cannot ſpeake to God; but as beggers have learned to cant, ſo many a man to pray. Oh men ſee no God in prayer, therefore they cannot ſpeak to God by prayer. Men ſin, and God frowns, (which makes the Devils to quake) yet mens hearts ſhake not, becauſe they ſee him not.

Uſe 3. Make choyce of God for thy God.

Uſe 3. Oh make choice of this God as thy God. What though there be a God, if it be not thy God, what art thou the better? Down with all thy Idol gods, & ſet up this God. If there be any creature that ever did thee any good, that God ſet not a work for thy good, love that, think on that as thy *God*. If there be any thing that can give thee any ſuccour on thy death bed, or when thou art departed from this world, take that to be thy *God*. Thou mightſt have bin born in *India* & never have heard of this true God, but

but worshipped the Devill for thy God: O therefore make choyce of him alone to be thy God; give away thy selfe wholly and for ever to him, and he will give away his whole selfe everlastingly unto thee. Seek him weeping, & thou shalt find him. Bind thy selfe by the strongest oathes and bonds in Covenant to be his, and he will enter into covenant with thee, and so be thine, *Jer.* 50. 3, 4, 5.

There is a glorious God.

The fourth use is, an use of *comfort* to them that forsake all for this God: thou hast not lost all for nought, thou hast not cast away substance for shadows, but shadowes for somewhat. *Prov.* 8. 18. When all comfort is gone, there is a *God* to comfort thee. When thou hast no rest here, there is a God to rest in: when thou art dead, he can quicken thee; when thou art weak, he is strong; and when friends are gone, he will be a sure one to thee.

Use. 4.

Thus much of the first part of this doctrine, or divine Truth, that *there is a God*: Now it followeth to shew you that this God is a *most glorious God*, &

There is a glorious God.

that in foure things he is glorious.

1. *In his* ESSENCE.
2. *In his* ATTRIBVTES.
3. *In his* PERSONS.
4. *In his* WORKS.

1. Gods Effence.

1. He is Glorious in his *Effence*. Now what this Glory is, no man or Angel hath, doth, or ever ſhall know; their cockle-ſhell can never comprehend this Sea; he muſt haue the wiſdome of God, and ſo be a God, that comprehendeth the Eſſence of God: but though it cannot be comprehended what it is, yet it may be apprehended, that it is incomprehenſible and glorious; which makes his glory to be the more admired, as we admire the luſtre of the Sun the more in that it is ſo great we cannot behold it.

2. Gods Attributes

2. *God is glorious in his Attributes*, which are thoſe divine perfections whereby he makes himſelf known unto us. Which Attributes are not qualities in God, but natures. Gods *wiſdome* is God Himſelfe, and Gods

Powe

Power is God himſelfe, &c. Neither are they divers things in God, but they are divers only in regard of our underſtanding, and in regard of their different effects, on different objects. God puniſhing the wicked, is the juſtice of God; God compaſſionating the miſerable, is the mercy of God.

There is a glorious God.

Now the Attributes of God, omiting curious diviſions, are theſe:

An explanation of Gods attributes.

1. He is *a Spirit*, or a ſpiritual God, *Joh.* 4. 24. therefore abhors all worſhip, and all duties performed without the influence of the Spirit; as to confeſſe thy ſins without ſhame or ſorrow, and to ſay the Lords Prayer without underſtanding, to heare the Word that thou mayeſt onely know more, and not that thou mayeſt bee affected more; oh theſe carkaſſes of holy duties, are moſt odious ſacrifices before God.

1. A ſpirituall God.

2. He is *a living God*, whereby he liveth of himſelf, and gives life to all other things. Away then with thy dead heart to this principle of life to quicken thee, that his Almighty

1. A living God.

There is a glorious God.

power may pluck thee out of thy Sepulchre, unloose thy grave-cloathes, that so thou mayest live.

3. An infinite God.

3. He is an *infinite God*, whereby he is without limits of being, 2 *Chron.* 6. 18. Horrible then is the least sinne that strikes an infinite great God, and lamentable is the estate of all those with whom this God is angry: thou hast infinite goodnesse to forsake thee, and infinite power and wrath to set against thee.

4. An eternall God.

4. He is an *Eternall God*, without beginning or end of being, *Isa.* 80. 1. Great therefore is the folly of those men that preferre a little short pleasure before this eternall God, that like *Esau* sell away an everlasting inheritance for a little pottage, for a base lust and the pleasure of it.

5. An all-sufficient God.

5. He is an *All-sufficient God*, *Gen.* 17. 1. What lack you therefore, you that would fain have this God, & the love of this God, but you are loath to take the pains to find him, or to be at cost to purchase him with the losse of all? Here's infinite, eternall, present sweet-

ſweetneſſe, goodneſſe, grace, glory & mercy to be found in this God. Why poſt you from mountain to hill, why ſpend you your money, your *thoughts*, *time*, *endeavours*, on things that ſatisfy not? Here is thy reſting place. Thy cloathes may warme thee, but they cannot feed thee; thy meat may feed thee, but cannot heale thee; thy Phyſick may heale thee, but cannot maintain thee; thy money may maintaine thee, but cannot comfort thee, when diſtreſſes of conſcience, and anguiſh of heart come upon thee; this God is joy in ſadneſſe, light in darkeneſſe, life in death, Heaven in Hell. Here is all thine eye ever ſaw, thine heart ever deſired, thy tongue ever aſked, thy mind ever conceived. Here is all light in this Sun, and all water in this Sea, out of whom as out of a Cryſtall fountain, thou ſhalt drinke down all the refined ſweetnes of all creatures in heaven and earth for ever and ever. All the world is now ſeeking and trying out themſelves for reſt, here onely it can be found.

There is a glorious God.

God is joy in ſadneſſe.

There is a glorious God.

6. An omnipotent God.

6. He is an *omnipotent God*, whereby he can do what ever he will: yeeld therfore, and ſtand not out in the ſinfull or ſubtile cloſe maintenance of any one ſin againſt this God ſo powerfull, who can cruſh thee at his pleaſure.

7. An All-ſeeing God.

7. He is an *all-ſeeing God*: Hee knowes what poſſibly can be or may be known: approve thy ſelfe therefore to this God onely in all thy wayes. It's no matter what men ſay, cenſure or think of thee. It's no matter what thy fellow-actors on this ſtage of the world imagine. God is the great Spectator that beholds thee in every place: God is thy Spy, and takes compleat notice of all the actions of thy life; and they are in print in heaven, which that great Spectator and Judge will open at the great day, and read alowd in the eares of all the world. Feare to ſin therefore in ſecret, unleſſe thou canſt find out ſome darke hole where the eye of God cannot diſcern thee. Mourn for thy ſecret neglect of holy duties, mourn for

for thy ſecret hypocriſie, whoredom, prophaneneſſe, and with ſhame in thy face come before this God for pardon and mercy. Admire and wonder at his patience, that having ſeen thee, hath not damned thee.

There is a glorious God.

8. He is *a true God*; whereby he means to doe as he ſaith. Let every child of God therefore know to his comfort, that whatever he hath under a *promiſe*, , ſhall one day be all made good: and let all wicked men know, whatever threatning God hath denounced, whatſoever arrowes are in the bow-ſtring, will one day flie, and hit, and ſtrike deep, and the longer the Lord is a drawing, the deeper wound wil Gods arrow (that is, Gods *threatning*) make.

8. A true God.

9. He is *an holy God*: Be not aſhamed therefore of holineſſe, which if it aſcend above the common ſtraine of honeſty, the blind and mad world accounts it madneſſe. *If the righteous*, that is, thoſe that be moſt holy, *be ſcarcely ſaved, where ſhall the ungodly and the ſinner appeare?* 1 *Pet.* 4. 18. Where?

9. An holy God.

There is a glorious God.

Where? Not before Saints nor Angels, for holineſſe is their trade; Not before the face of the Man Chriſt Jeſus, for holineſſe was his *meat and drink*; Not before the face of a bleſſed God, for holineſſe is his Nature; Not in heaven, for no unclean thing crawles there; they ſhall never ſee God, Chriſt, Saints, Angels, or Heaven, to their comfort, that are not holy: weare therefore that as thy crown now, which will be thy glory in heaven, and if this be *to be vile*, be more vile.

10. A juſt and mercifull God.

10. He is a *juſt and mercifull God*, juſt in himſelfe, and ſo will puniſh all ſin: mercifull in the face of Chriſt, and ſo will puniſh no ſinne, having already born our puniſhments for them. A juſt God againſt a hard-hearted ſinner, a merciful God towards an humble ſinner. God is not all Mercy, and no Juſtice, nor all Juſtice, and no Mercy. Submit to him, his mercy embraceth thee. Reſiſt him, his juſtice purſues thee. When a child of God is humbled indeed, commonly hee makes

nakes God a hard-hearted cruell God, loath to help; and ſaith, Can uch a ſinner be pardoned? A wicked nan that was never humbled, makes God a God of clouts, one that (howbever he ſpeaks heavie words, yet he s a mercifull God, and) will not doe s he ſaith, and he findes it no difficult worke to beleeve the greateſt ſin nay be pardoned: conceive therebre of him as you have heard.

There is a glorious God.

Thirdly, *God* is glorious in his *Perſons*, which are three, *Father* begetting, *on* begotten, and the *holy Ghoſt* the hird perſon proceeding. Here the *Father* is called *the Father of glory*, *Eph.* 1. Chriſt is called *the Lord of glory*, 1. *Cor.* 2. and the Spirit is called *the Spirit of glory*, 1. *Pet.* 4. the Father is glorious in his great work of *Election*; the Son is glorious in his great work of *redemption*; the holy Ghoſt is glorious n his work of *application*; the Father s glorious in chuſing the houſe, the Son is glorious in buying the Houſe, he Spirit is glorious in dwelling in the Houſe, that is, the heart of a poor oſt ſinner.

3. God is glorious in his Perſons.

4. He

There is a glorious God.

4. God is glorious in his workes.

4. He is glorious in his *works*, in his works of *Creation*, and in his work of *Providence* and *government*: wonder therefore that he should so vouch safe to look upon such wormes, such dunghils, such Lepers as we are, to provide, protect, to slay his Son, to call, to strive, to wait, to give away himself and all that he is worth, unto us; O feare this God when you come before him. People come before God in prayer, as before their fellows, or as before an Idoll. People tremble not at his voyce in the word. A King or Monarch will be served in State, yet how rudely, how slovenly do men goe about every holy duty? Thus much of the first principall head, *That there is one most glorious God.* Now we are to proceed to the second.

The end of the first Principle.

Chap. II.

The 2d. Principle.

That this God made all mankind at first in a most glorious and happy estate like unto himself.

For the opening of which assertion I have chosen this Text, *Eccles.* 7. 29. *God*

. *God made man rtghteous*; which early demonſtrates,

Man made in a bleſſed eſtate.

Doct. 1.

That God made all mankind at firſt *Adam*, in a moſt glorious, happy, d righteous eſtate; Man when he me firſt out of Gods Mint, ſhined oſt glorious. There is a marvellous ory in all creatures, (the ſervants d houſhold-ſtuff of man) therefore ere was a greater glory in man him- lfe, the end of them. God calleth a rliament, and gathers a Councell hen man was to be made; and ſaid, me, *let us make man in our own image*; though all the wiſdome of the Tri- ty ſhould be ſeen in the creation of an.

The creatures, mans Servants.

Wherein did the glory or bleſſed- eſſe of man appeare?

Object.

In the impreſſion of Gods Image pon him, Gen. 1.26. Can there be a- y greater glory for a *Joſeph*, for a ſub- ct, than to be like his Prince?

Anſw.

What was the Image of God?

Object.

The Schoolmen and Fathers have any curious (yet ſome neceſſary) nough difficult queſtions about this.

Anſw.

Man made in a blessed estate.

Eph. 4. 23.

The Image of God in man.

I will omit all theirs, and tell you o
ly what is the Apostles judgeme
Col. 3. 20. out of which this gener
description of Gods image may
thus gathered; "It is mans per
"ction of holines, resembling Go
"admirable holines, whereby one
"man pleaseth God.

For, all other inferiour creatur
did carry the marks and footsteps
Gods *Power*, *Wisdome*, *goodnes*, whe
by all these attributes were seen. O
of the most perfect Attributes, h
Holinesse, he would have men one
appeare *in*, and be made manifest b
man, his best inferiour creature,
a Kings wisedom and bounty appea
in managing the affaires of all h
Kingdom; but his Royall, Princel
and most eminent perfections appe
in the face and disposition of his So
next under him. But more particu
larly this image of God appeared i
these four particulars.

1. In mans understanding.

1. In mans *Understanding*: this wa
like unto Gods. Now *Gods Imag*
here chiefly consisted in this particu-
lar

r, *viz.* As God ſaw himſelf, and beld his own infinite endleſſe glory d excellency; ſo man was privie to ods excellency, and ſaw God moſt oriouſly; as *Moſes*, though a ſinfull an, ſaw him face to face, much more *dam*, a perfect man; God loving an, could doe no leſſe then reveale imſelfe to man. Man made in a bleſſed eſtate.

2. In his Affections: the Image of od cheifly appeared in two things: 2. In mans affection.
Firſt, as God ſeeing himſelfe, loved imſelfe: ſo *Adam* ſeeing God, loed this God more than the World, ore than himſelfe; as Iron put into e fire, ſeems to be nothing but fire: *Adam* being beloved of God, was urned into a lump of love, to love God again.

Secondly, as God delighted in himelfe: ſo did *Adam* delight in God, ook ſweet repoſe in the boſome of God. Me thinks I ſee *Adam* rapt up n continuall extaſies in having this God. Prov. 8.

3. In his will: the Image of God 3. In mans will.
hiefly appeared in two things:

Firſt

Man made in a blessed estate.

First, as God only willed himself his last end: so did *Adam* will God his last end, not as man doth now.

Secondly, as God willed nothing but good; so did *Adam* will nothing (though not immutably) but good for Gods will was *his*.

4. In mans life.

4. In *his life* Gods Image did appear thus: that even as God, if he had assumed mans nature, would have lived outwardly; so did *Adam*: for God would have lived according to his own will, law, and rule: so did *Adam*. *Adams* body was the Lanthorn through which Holinesse like a lamp burning in his heart, shined; this was Gods Image, by meanes of which (as it is said in the description) he pleased God; similitude being the ground of love: and hence God did most dearly love him, and highly honour him to be Lord over all creatures, no evil (continuing in that estate) could hurt him; here was no sorrow, no sickness, no tears, no fears, no death, no hell, nor ever should have been, if there he had stood.

Object.

Object. How was this estate ours? *Answ.* As Christs righteousnesse is a beleevers by imputation, though he never performed it himself: so *Adams* righteousnesse and Image was imputed to us, and accounted ours; for *Adam* received our stock or Patrimony to keepe it for us, and to convey it to us. Hence he proving Bankrupt, we lost it. But we had it in his hands, as an *Orphan* may have a great estate left him, though he never receive one penny of it from him that was his *Guardian*, that should have kept it for him, and conveyed it to him.

Man made in a blessed estate.

Here see the horrible nature of sin, that plucks man down by the eares from his throne, from his perfection, though never so great. *Adam* might have pleaded for himselfe, and have said: Although I have sinned, yet it is but one and the first fault. Lord, behold I am thy first born: Oh pitie my poor posterity, who are for ever undone, if thou forgivest not. Yet see, one sin weighs him down, and all his posterity (as we shall hear) into eternall ruine.

Use 1. The nature of sin.

Hence

Man made in a blessed estate.

Hence learn, how justly God may require perfect obedience to all the law of every man, and curse him if he cannot perform it; because man was at first made in such a glorious estate wherein he had power given him to *please God perfectly*: God may therefore require this debt of perfect obedience. Now man is broke and in prison, in hell must he ly for ever, if he cannot pay Justice every farthing, because God trusted him with a stock which if he had well improved, he might have paid all.

Use. 2. God may curse a man if he keep not the law.

Use. 3. Man hath cause to lament.

See what cause every man hath to lament his miserable estate he is now fallen into. For beggers children to live Vagrants and poore, is not so lamentable as for a great Princes children to become such; one never in favour with the Prince, grievs not as he doth that was once in favour, but now cast out. Man is now rejected of God, that was beloved of God: he is now a runagate up and down the earth, that was once a Prince and Lord of all the world. This is one aggravation of the

Man before his fall was a Prince and Lord over the World.

damneds

damneds ſorrows; Oh the hopes, the means, the mercies that once I had! Can theſe, doe theſe lament for the loſſe of their bare hopes and *common* mercies? Lord, what hearts then have men that cannot, doe not, that will not lament the loſſe of ſuch *ſpeciall high favours* now gone, which once they had? It is ſaid, that thoſe that ſaw the glory of the firſt Temple, wept, when they ſaw the glory of the ſecond, and how inferiour it was to the firſt. You that either have the Temple of God begun to be repaired in you, or not begun at all, Oh think of the Temple burnt, the glory of God now vaniſhed and loſt.

Man made in a bleſſed eſtate.

This ſpeaks comfort to all Gods people. If all *Adams* poſterity were perfectly righteous in him, then thou that art of the bloud Royall, and in Chriſt, art perfectly righteous in him much more, in as much as the righteouſneſſe of the ſecond *Adam* exceeds the firſt, ſo art thou more hahpy, more holy in the ſecond *Adam*, than ever the firſt in himſelf was; he might loſe

Uſe 4. Comfort to Gods people.

Man made in a bleſſed eſtate.

all his righteouſneſſe, but the ſecond *Adam* cannot, hath not; ſo that Chriſt may be damned, then thou mayeſt, elſe not.

Uſe. 5.

This likewiſe reproveth three ſorts of people.

A threefold reprehenſion.

1. Such as are aſhamed of holines Lord, what times are we fallen into now? The Image of God, which was once mens glory, is now their ſhame and ſin, which is mens ſhame, is now their glory. The world hath raiſed up many falſe reports of holy courſes calling it folly and preciſenes, pride hypocriſy, and that whatſoever ſhew men may make, they are as bad as the worſt, if their ſins were writ in their foreheads. Hence it cometh to paſſe that many a man, who is almoſt perſwaded to be *a new man*, and to turn over a new leaf, dares not, will not, for ſhame of the world, enter upon religious courſes. What will they think of me then (ſaith he?) men are aſhamed to refuſe to drink healths, and hence maintain them lawful. Our gallants are aſhamed to ſtay a mile be-

Men for ſhame of the world, are afraid to enter upon ireligions courſes.

hind

hind the fashion: hence they will defend open & naked breasts, & strange apparel as things comely; O time-servers! that have some *conscience* to desire to be honest, and to be reputed so, yet conform themselves to all *companies*; if they heare others sweare, they are ashamed to reprove them; they are ashamed to enter the lists of holy discourse in bad company, and they will pretend discretion, and we must not cast pearles before swine; but the bottome of the businesse is, they are ashamed to be holy. O fearfull! Is it a shame to be like God? O sinfull wretches! It's a credit to be any thing but religious, and with *many*, religion is a shame. I wonder with what face thou darest pray, or with what look thou wilt behold the Lord of glory, at the last day, who art ashamed of him now, that will be admired of all men, Angels and Devils then? Dost thou looke for wages from Christ, that art ashamed to own Christ, or to weare his Livery?

Man made in a blessed estate.

2. It reproves them that hate ho-

Man made in a bleſſed eſtate.

lineſſe which is more then to be aſhamed of it.

3. It reproves them that content themſelves with a certain meaſure of holines. Perfect holines was *Adams* Image whereby *he pleaſed God*, and ſhall a little holineſſe content thee?

Now there are theſe three ſorts of them.

Men that content themſelves with a certain meaſure of holineſſe and go no further.

1. The *Formaliſt*, who contents himſelf with ſome holineſſe, as much as will credit him.

The form and name of Religion is *honos*, honour ſometimes; but the power and practiſe of it is *onus*, a burden; hence men take up the firſt, and ſhake off the ſecond. And indeed the greateſt part take up this courſe, if they have no goodneſſe, they ſhould be the ſhame, ſcorn, and table-talke of the times; therefore every man will for his honours ſake have this *form*. Now this form is according to the mould wherein he is caſt: If his acquaintance be but civil, he wil be like them; if they be more exact, as *to pray*, *read*, *conferre*, he will not ſtay one inch behind

behind them. If to be better than his companions, to beare the bell before them will credit him, he will bee so what ever it cost him; but yet he never will be so exact in his course as to be hated for it, unlesse he perceives the hatred he contracts from some men shall be recompenced with the more love and credit by other men. He disguiseth himselfe according to the places or company he comes into. King *Joash* was a good man so long as *Jehoiada* the Priest lived. If a little Religion will serve to credit men, that shall serve for that time; if more in another place, you shall then have them commending good men, good Sermons, good books, and drop forth two or three good sentences; what wil they think of him then? they cover themselves over with these Figleaves of common honesty, to cover their nakednesse; they bait all their courses over w^th^ *honesty*, that they may catch, for they fish onely for credit. One may trap these people thus: Follow them in their private houses,

Man made in a blessed estate.

Formall men conform to the company they keep.

Man made in a bleſſed eſtate.

The Formaliſts ſhuffling in Gods duties.

there is *worldlineſſe*, *paſſion*, *looſneſſe*; and to their private chambers, there they ordinarily neglect or ſnuffle over duties to their private vaine thoughts. In this Tyring-houſe you ſhall then ſee theſe *ſtage-players*, their ſhop windowes are ſhut, here no honeſty is to be ſeen ſcarce, becauſe their gain, their reſpect comes not in at this door where none beholds them, let either Miniſter, or any faithfull friend ſearch, trie, diſcover, accuſe and condemn theſe men as rotten (though guilded) poſts. as unſound hollowhearted wretches, their hearts will ſwell like toads, and hiſſe like ſnakes, and bark like dogs againſt them that thus cenſure them, becauſe they rob them of their god they ſerved, their gain is gone.

2. *The guilty ſelf-condemned ſinner*, that goes further then the Formaliſt, and contents himſelfe with ſo much holines as will quiet him, & hence all the heathen have had ſome religion, becauſe they had ſome conſcience to trouble them. This man, if he hath li-

Rom. 12.

ved

ved in foul ſins, & begins to be wrackt and troubled for them, he will then confeſſe and forſake thoſe roaring ſins; but how? As a dogge doth his meat, not becauſe he hates his carrion, but becauſe he fears the cudgell; he performs holy duties, not becauſe he will uſe them, but becauſe he muſt uſe them, there is no quiet elſe. If *Conſcience* be ſtill, he omits duties: if *Conſcience* cry and ſtir, he falls to duties, and ſo hath his good mood, as *conſcience* hath his fits. They boaſt & crow over hypocrits, becauſe the holineſſe they have is not a bare ſhew; No, but it is to ſtop thy *Conſcience*, & only to quiet the clamors of that. Thou doſt bribe, and ſo quiet (the Bailiffe) thy *Conſcience*, by thy *praying*, *hearing*, and *ſorrowing*, but *GOD* thy Judge hath heavy things to lay to thy charge, before whom thou ſhalt ſhortly with dread appeare.

Man made in a bleſſed eſtate.

Many men leave their ſinnes for fear of the puniſhment, not becauſe they hate their ſins.

3. *The pining and devout hypocrite*, that being purſued with the feare of hell, goes further, and labours for juſt ſo much holines as wil ſave him only

III

EZek. 33. 10.

Man made in a blessed estate.

Many men labour for just so much holinesse as will save them.

andcarry him to heaven at last. Hence the young man in the *Gospel* came wth that great question to Christ, which many unsound hearts come with to Ministers now, *What he should doe to inherit eternall life.* These people set up such a man in their thoughts to be a very honest man, and one doubtlesse that shal be saved, and hence they wil take him to be their Copie and Samplar, and labour to do as he doth, and to live just as he lives, and to hold opinions as he holds, and so hope to be saved. They will ask very inqnisitively, *what is the least measure of grace*, and *the least grain of faith*, and the best Sermons are not such as humble them most, but such as flatter them best; wherein they may hear how wel good desires are accepted of by God; which if they hear to be of that vertue to save them, *God* shall be served *only* with good desires, and the Devill *in their actions* all their life time.

Thus they make any thing serve for God; they labour not after so much holinesse as will honour Christ, but after

ſter juſt ſo much as will beare their charges to heaven, & ſave themſelves. For this is one of the greateſt differences betwixt a child of God and an hypocrite. In their obedience, the one takes up duties out of love to Chriſt, to have him, and hence hee mournes daily, becauſe Chriſt is no greater gainer by him: the other out of love to himſelf, meerly to ſave his own ſoule; and hence he mourns for his ſins, becauſe they may damn him. Remember that place therfore, 1 *Cor.* 15. *ult.*

Man made in a bleſſed eſtate.

Many men would have holineſſe not to honour Chriſt, but to bear their charges to heaven.

Laſtly, labour to get this Image of *GOD* renewed again. Honeſt men wil labour to pay their debts: this is *Gods debt*. How doe men labour to be in the faſhion? better to be out of the world than out of the faſhion. To be like God is heavens faſhion, Angels faſhion, and it will be in faſhion one day, when the *Lord Jeſus* ſhall appear. Then if thou haſt the ſuperſcription, & Image of the Devill, and not the Image of God upon thee, God and Chriſt wil never own thee at that day

Anſ. 6. Gods Image muſt be renewed.

To be like God is the faſhion of Heaven and Angels.

Labour

Man made in a b eſſed eſtate.

How to gaine the Image of God.

I. Labour therefore to have *Gods Imag* reſtored again, and Satans waſht out ſeek not, as many do, to purchaſe ſuch and ſuch a grace firſt: But,

II. 1. Labour to mortifie and ſubdue that ſin which is oppoſite in thine heart to that grace. Firſt, *put off the old man*, and then *put on the new*, *Eph.* 4.

Rom. 6. 7. 2. Labour for a melting, tender heart for the leaſt ſin. Gold is then only fit to receive the impreſſion, when it is tender & is melted; when thine heart is heated therefore at a Sermon, cry out, Lord now ſtrike, now Imprint thine Image upon me.

III. 3. Labour to ſee the Lord Jeſus in his glory. For as wicked men looking upon the evill example of great ones in the world, that will bear them out, grow like them in villany: ſo the very beholding the *glorious grace in Chriſt*, this great *Lord of glory* transformeth men into his Image, 2 *Cor.* 3. 17, 18. As the glaſſe ſet full againſt the Sun, receives not onely the beams, as all other dark bodies doe, but the image of the Sunne: So the underſtanding

with

th open face beholding Christ, is rned into the Image and likeneſſe Christ. Men now adayes look on- to the beſt mens lives, and ſee how ey walk, and reſt here; O look high- to this bleſſed face of God in hriſt, as thine own. As the applica- on of the ſeale to the wax, imprints e Image; ſo to view the grace of hriſt, as *all* thine, imprints the ſame mage ſtrongly on the ſoule. I come ow to the third principall Head in rder, which I ſhall inſiſt upon out of om. 3. 23. *All have ſinned, and are eprived of the glory of God.*

Man made in a bleſſed eſtate.

Chap. III.

hat all mankinde is fallen by ſin from that glorious eſtate he was made in, into a moſt woful and miſerable condition.

The third Principle. Mans miſery by his fall.

The Devill abuſing the Serpent, & man abuſing his own free- will, overthrew *Adam*, & in him all his poſterity by ſin, *Gen.* 3. 1, 2, 3, *&c.* Now mans miſery appears in theſe two things.

1. His

Mans misery by his fall.

1. His misery in regard of sin.
2. His misery in regard of the consequences of sin.

1. His misery in regard of sin, appeares in these particulars:

Mans misery in regard of sin.

1. Every man living is born guilty of *Adams* sin. Now the justice and equity of *God*, in laying this sin to every mans charge, though none of *Adams* posterity personally committed it, appears thus:

1. First, if *Adam* standing, all mankind had stood; then it is equall, that he *falling*, all his Posterity should fall. All our estates were ventured in this ship: therfore if we should have been partakers of his gains, if he had continued safe, it's fit we should be partakers of his losse too.

2. But secondly, we are all in *Adam* as a whole Countrey in a Parliament man, the whole Countrey doth what he doth. And although we made no particular choyce of *Adam* to stand for us, yet the Lord made it for us; who being goodnesse it selfe, beares more good wil to man, than he can or could

Men were all in *Adam* as a whole countrey is in a Parliament.

uld beare to himſelfe; and being iſdome it ſelfe, made the wiſeſt oice, and took the wiſeſt courſe for e good of man: For this made moſt r mens ſafety and quiet; for if he d ſtood, all fear of loſing our hap- eſtate had vaniſhed; whereas if e- ry man had been left to ſtand or fall r himſelfe, a man would ever have en in fear of falling.

Mans miſery by his fall.

And again, this was the ſure way to ve all mens ſtates preſerved; for ving the charge of the eſtates of all en that ever ſhould be in the world, was the more preſſed to looke the ore about him, and ſo to be more tchfull, that he be not robbed, and undoe and procure the curſes of many thouſands againſt him. *Adam* as the head of mankind, and al man- ind naturally are members of that ead: and if the head invent and plot eaſon, and the head practiſe treaſon gainſt the King or State, the whole ody is found guilty, and the whole ody muſt needs ſuffer. *Adam* was the oyſoned root and ciſtern of all man- kind;

Adam the head of mankind.

Mans misery by his fall.

kind; now the branches and ſtrea being in the root and ſpring *origi ly*, they therefore are tainted with ſame poyſoned principles. If th things ſatisfie not, God hath a comming wherein he will reveale own righteous proceedings be Men and Angels, *Rom.* 2. 4.

Uſe.

The horrible nature of the firſt ſin.

Oh that men would conſider ſin, and that the conſideration could humble Peoples hearts! If mourn for ſin, it is for the moſt for other foul actual ſins, few for ſin that firſt made the breach, & be the controverſie betwixt God Man. Next unto the ſinne againſt *holy Ghoſt*, and contempt of the *Go* this is the greateſt ſinne that cry lowdeſt in Gods eares for vengea day & night, againſt a world of m For now mens [illegible]ns are againſt G in their baſe an[illegible]low eſtates; but t ſin was committed againſt *Jeho* when man was at the top of his p ferment. Rebellion of a Traytor dunghill, is not ſo great as of a fav rite in Court. Little ſinnes aga

li

ight, are made horrible: no ſin by any man committed, was ever againſt ſo much light as *Adam* had. This ſin was the firſt that ever diſpleaſed *God*. Drunkenneſſe deprives God of the glory of *Sobriety*; whoring, of *Chaſtity*; but this ſin darkens the very Sun, defaces all the Image of God, the glory of man, and the glory of God in man; this is the firſt ſin that ever did thee a miſchiefe. This ſin like a great Captain, hath gathered together all thoſe troops and ſwarms of ſins that now take hold upon thee. Thank this ſin for an hard heart thou ſo much compaineſt of; thanke this ſin for that helliſh darkeneſſe that overſpreads thee. This hath raiſed Satan, Death, Judgement, Hell, and Heaven againſt thee.

Mans miſery by his fall.

The ſin of *Adam* defaced all the Image of God.

O conſider thoſe fearfull ſins that are packt up in this one evill.

The hainouſneſſe of *Adams* ſin.

1. Fearefull *Apoſtaſie* from God like a Devil.

1. Apoſtaſie.

2. Horrible *Rebellion* againſt God in joyning ſides with the Devill, and taking Gods greateſt enemies part againſt God.

2. Rebellion.

3. Wo-

Mans misery by his fall.

3. Unbeliefe.

4. Blasphemy.

5. Pride.

6. Contempt of God.

7. Unthankfulneſſe.

8. Theft.

9. Idolatry

3. Wofull *Unbeliefe*, in ſuſpecti Gods threats to be true.

4. Fearefull *Blaſphemy* in conce ving the Devill (Gods enemy a mans murderer) to be more true his temptations, than God in h threatning.

5. *Horrible Pride*, in thinking make this ſin of eating the forbidd fruit, to be a ſtep and a ſtaire to r higher, and to be like God himſelf.

6. Fearfull *contempt of God*, maki bold to ruſh upon the ſword of t threatning ſecretly, not fearing t plague denounced.

7. Horrible *Unthankfulneſſe*, wh *God* had given him all but one tre and yet he muſt be fingring that to

8. Horrible *Theft*, in taking th which was none of his own.

9. Horrible *Idolatry*, in doting u on, and loving the creature more tha God the Creator who is bleſſed fo ever.

You therefore that *now* ſay, no m can ſay, black is your eye, you have l ved civilly all your dayes, look upo th

this one grievous ſin, take a full view of it, which thou haſt never ſhed one teare for as yet, and ſee thy miſery by it, and wonder at Gods patience, He hath ſpared thee who waſt born branded with it, and haſt lived guilty of it, and muſt periſh for ever for it, if the Lord from heaven pitie thee not. —

Mans miſery by his fall.

But here is not all, conſider ſecondly, every man is born ſtark dead in ſin, *Eph.* 2. 1. he is born empty of every inward principle of life, void of all graces, and hath no more good in him, (whatſoever he thinks) than a dead carrion hath. And hence he is under the power of ſin, as a dead man is under the power of death, and cannot perform any act of life: their bodies are living coffins to carry a dead ſoule up and downe in.

Secondly, dead in ſin.

'Tis true (I confeſſe) many wicked men doe many good actions, as *praying, hearing, almeſdeeds*, but it is not from any inward principle of life. Externall motives, like *plummets* on a dead (yet artificiall) clock, ſet them a running. *Jehu* was zealous, but it was

Beſt actions of the wicked, how ſinful.

Mans misery by his fall.

only for a Kingdome: the Phariſees gave *alms* only to be ſeene of men. If one write a Will with a dead mans hand deceaſed, that Will cannot ſtand in any Law, it was not his Will, becauſe it was not writ by him, by any inward principle of life of his own. Pride makes a man *preach*, pride makes a man *heare* and *pray* ſometimes. Self-love ſtirs up ſtrange deſires in men, ſo that we may ſay, this is none of Gods act by his grace in the ſoul, but pride and ſelf-love. Bring a dead man to the fire, and chafe him, and rub him, you may produce ſome heat by this externall working upon him: but take him from the fire again, and he is ſoon cold: ſo many a man that lives under a ſound Miniſter, under the laſhes and knocks of a chiding, ſtriving *Conſcience*, he hath ſome heat in him, ſome affections, ſome feares, ſome deſires, ſome ſorrowes ſtirred, yet take him from the *Miniſter*, and his chafing *conſcience*, and he growes cold againe preſently, becauſe he wants an inward principle of life.

Which

Which point might make us to take up a bitter lamentation for every naturall man. It is ſaid, *Exo.* 12. 30. *That there was a great cry in Egypt for there was not an houſe wherein there was not one found dead.* O Lord, in ſome towns and families, what a world of theſe are there? Dead huſband, dead wife, dead ſervants, dead children, walking up and down with their ſins (as Fame ſaith ſome men doe after death) like grave cloathes about them, and God only knowes whither ever they ſhall live again or not. How doe men lament the loſſe of their dead Friends! O thou haſt a precious ſoule in thy boſome ſtarke dead, therefore lament thine eſtate, and conſider it ſeriouſly.

Mans miſery by his fall.

Uſe 2. Of lamentation.

How every Naturall man is dead while he lives.

1. Dead men cannot ſtir.

First, a dead man cannot ſtir, nor offer to ſtir; a wicked man cannot ſpeak one good word, or doe any good action, if heaven it ſelf did lie at ſtake for doing it, nor offer to ſhake off his ſins, nor think one good thought. Indeed he may ſpeak and think of good things, but he cannot have good ſpeeches, nor good thoughts; as an holy

Mans misery by his fall.

man may think of evill things, as of the ſins of the times, yet the thought of thoſe evill things is good, not evill, ſo, *è contra*.

2. Dead men feare no danger.

Secondly, a dead man feares no dangers, though never ſo great, though never ſo neer. Let Miniſters bring a naturall man tidings of the approach of the devouring plagues of God denounced, he fears them not.

3. Dead men refuſe the beſt offers.

Thirdly, a dead man cannot be drawn to accept of the beſt offers. Let *Chriſt* come out of heaven, and fall about the neck of a naturall man, and with tears in his eyes, beſeech him to take his bloud, himſelfe, his Kingdome, and leave his ſins, he cannot receive this offer.

4. Dead men neither heare nor ſee. Matth. 23. 37. 38.

Fourthly, a dead man is ſtark blind, and can ſee nothing, and ſtark deafe, and heares nothing, he cannot taſt any thing: ſo a naturall man is ſtark blind, he ſees no God, no Chriſt, no wrath of the Almighty, no glory of heaven. He heares the voyce of a man, but hee heares not the voyce of God in a Sermon, *he ſavoureth not the things of Gods Spirit*.

Fifth-

Fifthly, a dead man is ſenſleſſe, and feels nothing: ſo, caſt mountaines of ſin upon a wicked man, he feels no hurt untill the flames of hell break out upon him.

Mans miſery by his fall.

5. Dead men are ſenſleſſe.

Sixthly, a dead man is a ſpeechles man, he cannot ſpeak unleſſe it be like a Parret.

6. Dead men are ſpeechleſs,

Seventhly, he is a breathleſſe man; a naturall man may ſay a prayer, or deviſe a prayer out of his memory and wit, or he may have a few ſhort-winded wiſhes; but to powre out his ſoul in prayer, in the boſome of God, with groans unutterable, he cannot. I wonder not to ſee ſo many Families without Family prayer; Why? They are dead men, and lie rotting in their ſins.

7. Dead men are breathleſs.

Eighthly, a dead man hath loſt all beauty: ſo a meer naturall man hath loſt all glory; he is an ugly creature in the ſight of God, good Men, and Angels, and ſhall one day be an abhorring to all fleſh.

8. Dead men want beuty.

Ninthly, a dead man hath his wormes gnawing him: ſo naturall

9. Dead men have worms gnawing on them.

Mans misery by his fall.

men have the worme of conscience breeding now, which will be gnawing them shortly.

10. Dead men are cast into the grave.

Lastly, dead men want nothing but casting into the grave: so there wants nothing but casting into hell for a natural man. So that as *Abraham* loved *Sarah* wel while living, yet when she was dead, he seeks for a burying place for her to carry her out of his sight: so God may let some fearfull judgement loose, and say to it, Take this dead soul out of my sight, &c. It was a wonder that *Lazarus*, though lying but foure dayes in the grave, should live again. O wonder thou, that ever God should let thee live, that hast been rotting in thy sinne 20,30, perhaps 60 yeares together.

III. Naturall men are born full of sin.

III. Every naturall man & woman is born *full of all sin*, *Rom.* 1. 29. as full as a Toad is of poyson, as full as ever his skin can hold; mind, will, eyes, mouth, every limb of his body, and every piece of his soul is ful of sin; their hearts are bundles of sin: hence *Solomon* saith, *Foolishnesse is bound up in the*

the heart of a child; whole treasures of sin. *An evill man* (saith Christ) *out of the evill* treasure *of his heart, bringeth forth evill things*; nay, raging seas of sin, *Isai.* 20. nay worlds of sin. *The tongue is a world of mischiefe.* What is the heart then? *For out of the abundance of the heart the tongue speaketh*: so that look about thee and see, what ever sin is broached, and runs out of any mans heart into his life through the whole world, al those sins are in thine heart; thy mind is a nest of all the foul *opinions, heresies*, that ever were vented by any man; thy heart is a stinking sink-hole of all Atheisme, Sodomy, Blasphemy, Murder, Whoredome, Adultery, Witchcraft, Buggery; so that if thou hast any good thing in thee, it is but as a drop of Rosewater in a bowl of poyson; where fallen, it is all corrupted.

Mans misery by his fall.

James 3. 6.

It is true, thou feelest not all these things stirring in thee at one time, no more than *Hazael* thought he was or should be such a bloud-sucker, when he asked the Prophet *Elisha* if hee

Hazael and *Elisha.*

Many misery by his fall.

were a *Dog*; but they are in thee like a neſt of Snakes in an old hedge. Although they break not out into thy life they lie lurking in thy heart, they are there as a filthy puddle in a barrell, which runs not out, becauſe thou haply wanteſt the temptation or occaſion to broach and tap thine heart, or becauſe of Gods reſtraining grace by *Feare*, and *Shame*, *Education*, *good Company*, thou art reſtrained and bridled up: and therefore when one came to

Francis Spira.

comfort that famous picture, pattern and monument of Gods juſtice by 7. yeares horror, and grievvous diſtreſſe of conſcience: when one told him he never had committed ſuch ſins as *Manaſſes*, and therfore he was not the greateſt ſinner ſince the creation, as he conceived; he replied, that hee ſhould have been worſe than ever *Manaſſes* was, if he had lived in his time, and been on his Throne.

Mr Bradford.

Mr. *Bradford* would never looke upon any ones lewd life with one eye, but he would preſently return within his own breaſt with the other eye, and

ſay,

ay, *In this my vile breast remains that sin, which without Gods speciall grace I should have committed as well as he.* O ne thinks this might pul down mens proud conceits of themselves, especially such as bear up & comfort themselves in their smooth, honest, civill life, such as through education have been washed from all foul sins, they were never tainted with whoredome, swearing, drunkennesse, or prophanenesse; and here they think themselvs so safe, that God cannot find in his heart to have a thought of damning them.

Mans misery by his fall.

O consider of this point, which may make thee pull thine haire from thine head, and turne thy cloathes to sackcloth, and run up and down with amazement and paleneſſe in thy face, and horror in thy conscience, & tears in thine eyes. What though thy life be smooth, what though thy outside, thy sepulchre be painted? O thou art full of rottennesse of sin within. Guilty, not before men, as the sins of thy life make thee, but before God, of all the

Mans misery by his fall.

the ſins that ſwarm and roare in th whole World at this day, for Go looks to the heart; guilty thou ar therefore of heart-whordom, heart ſodomy, heart-blaſphemy, heartdrun kenneſs, heart-buggery, heart-oppre ſion, heart-Idolatry: and theſe are th ſins that terribly provoke the wrat of Almighty God againſt thee, *Iſa* 57. 17. *For the iniquity of his covetou nes* (ſaith our tranſlation) *I ſmote him* but the *Hebrew* renders it better, *fo the iniquity of his concupiſence* (whic is the ſin of his heart & nature) *I ſmo him.* As a King is angry & muſters u his army againſt rebels, not only w brings his Souldiers out to fight, bu who keeps ſouldiers in their trenche ready for to fight. Theſe ſins of thin heart are all ready armed to fight a gainſt *God* at the *watchword* or *alarm* o any temptation. Nay, I dare affirm & will prove it, that theſe ſins provok God to anger, and are as bad, if no worſe, than the ſins of thy life: Fo

Sins of the heart wors then the ſins of the life.

I. 1. The ſin of thine heart or nature its the cauſe, the womb, that contains breeds

reeds, brings forth, ſuckles all the
itter, all the troop of ſins that are in
he life, and therefore giving life and
eing to all other, it's the greateſt ſin.

Mans miſery by his fall.

2. Sin is more abundantly in the *eart* than in the life. An actuall ſin is ut a little breach made by the ſea of in in thine heart, where all ſin, all oiſon is met and mingled together. very actuall ſin is but as a ſhred bro-en off from the great bottom of ſin n the heart; and hence Chriſt ſaith, *ut of the abundance of the heart, the outh ſpeaketh; and out of the evill trea-ure of the heart we bring forth evill hings.* A man ſpending money (I ean *ſin* in the life) is nothing to his reaſure of ſin in the heart.

2.

3. Sin is continually in the heart. ctuall ſins of the life flie out like parks, and vaniſh, but this brand is al-wayes glowing within: the toad ſpits oyſon ſometimes, but it retains and eeps a poyſonfull nature alwayes. ence the Apoſtle calls it, *Sinne that wells in me*, that is, which alwayes lies nd remains in me. So that in regard of

3. Sins in the heart break out like ſparks in the actions.

Rom. 7.

Mans misery by his fall.

of the sins of thy heart, thou doe rend in peices and break, 1. all t lawes of God: 2. at one clap: 3. ev ry moment of thy life. Oh! me thin the thought of this might rend heart of rock in peeces, to think I a alwayes grieving God, at all tim whatsoever I doe.

4. Sin of the life is as in the porce, but sin in the heart is as in the House.

4. Actuall sins are only in the li and outward porch; sins of the hea are within the inward house. One E nemie within the Citie is worse tha many without; a Traytor on t Throne is wors than a Traytor in t open field. The heart is *Christs thron* A Swine in the best roome is wor then in the outward house. More might say, but thus you see, sins of t *life*, are not so bad, nor provoke God wrath so fiercely against thee, as t sins of thine *heart*. Mourn therefor not so much that thou hast not bee so bad as others are, but look upo thy black feet, look within thine ow heart, and lament that in regard o the sins *there*, thou art as bad as any mourn not so much meerly that tho ha

Sins of the heart provoke God more than the sins of the life.

ast sinned, as that thou hast a nature sinfull, that it is thy nature to bee roud, and thy nature to be vain and eceitful, and loath not only thy sins; ut thy self for sin, being brim full of nrighteousnesse. But here is not all, onsider fourthly,

Mans misery by his fall.

IV. *That whatever a naturall man oth, is sin*; as the inside is full, so the utside is nothing else but sin, at least the sight of an holy God, though ot in the sight of blind sinfull men. ndeed he maydo many things, which or the matter of them are good, as e mae *give alms, pray, fast, come to hurch*, but as they come from him hey are sin; as a man may speak good words, but we cannot indure to hear im speak, becaus of his stinking reath which defiles them: some actions indeed from their general nature are *indifferent*, for all *indifferences* ie in *generals*; but every deliberate ction considered in *Individuo*, with ll its circumstances, as *time, place, motive, end*, is either morally good, or orally evill. s may be proved easily;

IV. Every action is sinfull, as comming from a Naturall man.

Mansmi-sery by his fall.

Actions of wicked men are only evill. 1. Thought 2. Words, Rom. 3. 13

3. Civill actions.

4. Religi-ous acti-ons.

5 Zea'ous actions.

ly; morally good in good men, m rally evill in unregenerate and b men: For let us see particular ac ons of wicked men.

1. All their *thoughts* are only evi and that continually, *Gen.* 6. 5.

2. All their *words* are sins, *Psal.* 5 16. *their mouthes are open sepulchres,* w smell filthy when they be opened.

3. All their *civill actions* are sins, their eating, drinking, buying, sellin sleeping, and ploughing, *Prov.* 21.

4. All their *religious actions* are sin as coming to Church, praying, *Pro* 15. 8, 9. 28, 9. Fasting and mourning roar and crie out of thy self til doom day, they are sins, *Isai.* 58.

5. All their most *zealous actions* ar sins, as *Jehu* who kild al *Baals* Priests because his action was outwardly & materially good, therefore God re warded him with temporall favours but because he had a Hauks eye to ge and settle a Kingdome to himselfe b this means, and so was Theologicall evill, therefore God threatens to b revenged upon him, *Hosea* 1. 4.

6. Thei

6. Their *wiſdome* is ſin. Oh, men are often commended for their wiſdom, wit, and parts, yet thoſe wits, and that wiſdom of theirs is ſin, *Rom.*8. *The wiſdom of the fleſh is enmity againſt God.* Thus all they have or doe, are ſins; for how can he doe any good action whoſe perſon is filthy? *A corrupt tree cannot bring forth good fruit*; thou art out of Chriſt, therefore all thy good things, all thy kindneſſes done unto the Lord, and for the Lord, as thou thinkeſt, are moſt odious to him. Let a woman ſeek to give all the content to her husband that may be, not out of any love to him, but onely out of love to another man, he abhorres all that ſhee doth. Every wicked man wants an inward principle of love to God & Chriſt, and therefore though he ſeekes to honour God never ſo much, all that he doth, being done out of love to himſelfe, God abhorres all that he performs: all the good things a wicked man doth, are for himſelfe, either for ſelf credit, or ſelfe-eaſe, or ſelf-content, or ſelf-ſafety: he ſleeps, prayes,

Mans miſery by his fall.

6. Wiſdom

Wicked men want a principle of love to God & Chriſt.

Mansmi-sery by his fall.

prayes, heares, ſpeaks, profeſſeth for himſelf alone; hence acting alwaye for himſelf, he cõmitteth the highe degree of idolatry, he plucks God ou of his Throne, and makes himſelf *God*, becauſe he makes himſelf his la end in every action: for a man put himſelf in the room of God as wel by making himſelf his *finis ultimus* as if he ſhould make himſelf *primum principium*. Sin is a forſaking or de-

Jer. 20. 13.

parting from God. Now every natu-ral man remaining alwayes in a ſtate of ſeparation from God, becauſe he alwayes wants the bond of union which is faith, is alwayes ſinning

Deut. 28.

Gods curſe lies upon him, therefore he brings out nothing but briers and thornes.

Object.

Obj. But thou wilt ſay, if our praying and hearing be ſin, why ſhould we do theſe duties? We muſt not ſin.

Anſ.

Why good duties muſt be performed thongh we ſin in do-ing them.

Anſ. 1. Good duties are good in themſelvs, although comming from thy vile heart, they are ſinnes.

2. It is leſſe ſin to doe them, than to omit them; therefore if thou wilt

goe

goe to hell, goe in the faireſt path thou canſt in thither.

Mans miſery by his fall.

3. Venture and try, it may be, God may hear, not for thy praiers ſake, but for his names ſake. The *unjuſt Judge* holp the *poore widow*, not becauſe he loved her or her ſuit, but becauſe of her *importunity*; and ſo be ſure thou ſhalt have nothing if thou doeſt not ſeek: what though thou beeſt a Dog, yet thou art alive, and art for the preſent under the Table. Catch not at Chriſt, ſnatch not at his bread, but wait till God give thee him; it may be, thou mayeſt have him one day. Oh wonder then at Gods patience, that thou liveſt one day longer, who haſt all thy life time, like a filthy toad, ſpit thy venome in the face of God, that he hath never been quiet of thee: Oh look upon that black bill that will one day be put in againſt thee at the great day of account, where thou muſt anſwer with flames of fire about thine ears, not only for thy drunkennes, thy bloudy oathes and whoring, but for all the actions of thy ſhort

Mans misery by his fall.

life, and just so many actions, so many sins.

Some men think God beholding to them for any good action.

Thou hast painted thy face over now with good duties and good desires; and a little honesty amongst some men, is of that worth and rarity, that they think God is beholding to them, if he can get any good action from them. But when thy painted face shall be brought before the fire of Gods wrath, then thy vilenes shall appeare before Men and Angels. Oh know it, that as thou dost nothing else but sin, so God heaps up wrath against the dreadfull day of wrath.

Thus much for mans misery in regard of *sinne*.

Mans misery in regard of consequents.

Now followeth his misery in regard of the *consequents* or miseries that follow upon sin. And these are,

1. *Present.*
2. *Future.*

Mans present miseries.

First, mans present miseries, that already lie on him for sin, are these seven, that is;

1. First, GOD *is his dreadfull Enemy, Psal.* 5. 5.

Quest.

Mans misery by his fall.

Queſt. How may one know another to be his enemy?

Anſ. 1. By their looks. 2. By their threats. 3. By their blowes. So God,

1. Hides his face from every natural man, and wil not looke upon him, *Iſai.* 59. 2.

2. God threatens, nay curſeth every natural man, *Gal.* 3. 10.

3. God gives them heavy, bloudy ſtripes on their ſouls and bodies.

An outward eſtate no certain ſigne of Gods bleſſing.

Never tell me therefore that God bleſſeth thee in thine outward eſtate; no greater ſigne of Gods wrath, than for the Lord to give thee thy ſwing, as a Father never looks after a deſperate Son, but lets him run where he pleaſes. And if God be thine enemy, then every creature is ſo too, both in heaven and earth.

II.

Secondly, *God hath forſaken them; and they have loſt God, Eph.* 2. 12. It is ſaid, that in the grievous famine of *Samaria, Doves dung* was ſold at a large price, becauſe they wanted bread. Oh! men live and pine away without *God* without *bread*, and therfore the dung

Iſai. 55. 6.

Mans misery by his fall.

of Worldly contentments are esteemed so much of. Thou hast lost the sight of God, and the favour of God, and the speciall protection of God, and the government of God. *Chains* punishment lies upon thee in thy naturall estate, thou art a *Runagate* from the face of God, and from his face thou art hid. Many have grown mad to see their houses burnt, and all their goods lost. Oh, but God the greatest good is lost: This losse made *Saul* cry out in distresse of conscience, 1 *Sam.* 28. 15. The Philistims make warr against me, *and God is departed from me*; the losse of the sweetnesse of whose presence, for a little while only, made the Lord Jesus Christ crie out, *My God, my God, why hast thou forsaken me?* whereas thou hast lost God all thy life time. Oh, thou hast an heart of brasse, that canst not mourn for his absence so long. The damned in Hell have lost God, and know it, and so the plague of desperate horror lieth upon them; thou hast lost God here, but knowest it not, and the plague of an hard

hard heart lieth upon thee. that thou canst not mourn for this losse.

Mans misery by his fall.

Thirdly, they are condemned men, condemned in the Court of Gods justice, by the law, which cryes *treason, treason* against the most high God, and condemned in the Court of Mercy, by the *Gospel*, which cries *murder, murder* against the Son of God, *Joh.* 3. 18. so that every naturall man is damned in heaven, and damned on earth. God is thy all-seeing terrible Judge: Conscience is thine accuser, an heavie witnesse: this World is thy Jayle, thy lusts are thy fetters: In this Bible is pronounced and writ thy doom, thy sentence: Death is thy hangman, and that fire that shall never goe out, thy torment: The Lord hath in his infinite patience reprieved thee for a time; O take heed, and get a pardon before the day of execution come.

God is a wicked mans judge, conscience his accuser, the world his jayle, lust his fetters, the word his doom, death his Hangman, fire his torment.

IV. Act. 28. 27.

Fourthly, being condemned, take him Jaylor, *he is a bondslave to Satan*, *Eph.* 2. 3. for, *his servants ye are whom ye obey*, saith Christ. Now every naturall man doth the devills drudgery, & carries

Mans misery by his fall.

lies the devils pack; and howsoever he saith he defieth the Devil, yet he sins and so doth his work. Satan hath overcome and conquered all men in *Adam*, and therefore they are under his bondage and dominion. And though he cannot compell a man to sin against his wil, yet he hath power,

1. First, to present and allure mans heart by a sinfull temptation.

2. Secondly, to follow him with it, if at first he be somthing shie of it.

3. Thirdly, to disquiet and wrack him if he will not yeeld, as might be made to appeare in many instances.

4. Fourthly, besides, he knowes mens humours, as poor wandring beggerly Gentlemen doe their friends in necessity (yet in seeming courtesie) he visits and applies himselfe unto them, and so gains them as his own. O he is in a fearfull slavery who is under Satans dominion, who is,

Mans fearfull slavery under Satan.
1. A secret enemy.
2. A deceitfull enemy.

1. A *secret enemy* to thee.

2. A *deceitfull enemy* to thee, that will make a man beleeve (as he did *Evah*, even in her integrity) that he is in a fair way,

way, when his condition is miſerable.

Mans miſery by his fall.

3. He is a *cruel enemy* or Lord over them that be his ſlaves, 2 *Cor.* 4. 3. he gags them ſo that they cannot ſpeak, (as that man that had a *dumb Devil*) neither for God, nor to God in prayer; he ſtarves them, ſo as no Sermon ſhall ever doe them good; hee robs them of all they get in Gods ordinances, within three hours after *the market*, the Sermon is ended.

3. A cruel enemy.

4. He is a *ſtrong enemy*, *Luke* 11. 21. So that if all the Devills in hell are able to keep men from coming out of their ſins, he will: ſo ſtrong an enemy, that he keeps men from ſo much as ſighing or groaning under their burdens and bondage, *Luke* 11. 21. *When the ſtrong man keeps the palace, his goods are in peace*

4. A ſtrong enemy.

Fifthly, *He is caſt into utter darkneſſe:* as cruell Jaylors put their priſoners into the worſt dungeons; ſo Satan doth naturall men, 2 *Cor.* 4. 3.4. they ſee no God, no Chriſt, they ſee not the happineſſe of the Saints in light, they ſee not thoſe dreadful torments

5 An enemy of darkneſſe. 1 Pet. 2.9.

Mans misery by his fall.

that ſhould now in this day of grace awaken them and humble them. Oh thoſe by-pathes which thouſands wander from God in, they have no Lamp to their feet to ſhew them where they erre. Thou that art in thy natural eſtate, art born blind, and the devil hath blinded thine eyes more *by* ſin, and God in juſtice hath blinded them worſe *for* ſin, ſo that thou art in a corner of hell, becauſe thou art in utter darkneſſe, where thou haſt not a glimpſe of any ſaving truth.

6. A perpetuall enemy.

Sixthly, *they are bound hand and foot in this eſtate, & cannot come out. Rom.* 5.6. 1 *Cor.*2.14. for all kind of ſins like chains, have bound every part and faculty of man, ſo that hee is ſure for ſtirring; and thoſe are very ſtrong in him, they being as deare as his members, nay as his life, *Col.* 3.7. ſo that when a man begins to forſake his vile courſes, and purpoſeth to become a new man, *Devils* fetch him back, *World* enticeth him, and locketh him up; and *Fleſh* ſaith, Oh, it is too ſtrict a courſe, farewell then merry dayes.

and

and good fellowſhip. Oh thou mayeſt wiſh and deſire to come out ſometime, but canſt not put ſtrength to thy deſire, nor indure to doe it. Thou mayeſt hang downe thy head like a Bulruſh for ſin, but thou canſt not repent of ſin; thou mayeſt preſume, but thou canſt not beleive; thou mayeſt come halfway, and forſake ſome ſins, but not all ſins; thou mayeſt come & knock at heaven gate, as the *fooliſh Virgins* did, but not enter in and paſſe through the gate; thou mayeſt ſee the land of *Canan*, & take much pain to goe into *Canan*, and mayeſt taſt of the bunches of Grapes of that good land, but never enter into *Canan*, into Heaven, but thou lieſt bound, hand and foot, in this woful eſtate, and here thou muſt lie and rot like a dead carkaſſe in his grave, untill the Lord come and rowle away the ſtone, and bid thee come out and live.

Mans miſery by his fall.

Laſtly, *They are ready every moment to drop into hell.* God is a conſuming fire againſt thee, and there is but one paper-wall of thy body between thy ſoule

7. Wicked men are neere hell.

Mans misery by his fall.

soule and eternall flames. How soon may God stop thy breath? There is nothing but that between thee and hell; if that were gone, then farewell all. Thou art condemned, and the muffler is before thine eyes, God knowes how soon the ladder may bee turned, thou hangest but by one rotten twined thread of thy life, over the flames of hell every houre.

Thus much of mans *present* miseries.

Mans future miseries.

Now followeth his *future* miseries, which are to come upon him hereafter.

1. Wicked men dy desperately.

They must die either by a sudden, sullen, or desperate death, *Psa.* 89. 48. which though it is to a child of God a sweet sleep, yet to the wicked it is a fearfull curse proceeding from Gods wrath, whence like a Lion, he teares body and soule asunder; death commeth hissing upon him like a fiery Dragon with the sting of vengeance in the mouth of it; it puts a period to all their worldly contentments, which *then* they must forsake, and carry nothing

thing away with them, but a rotten winding-ſheet. It is the beginning of all their woe, it is the Captain that firſt ſtrikes the ſtroke, and then Armies of endleſſe woes follow after, *Rev.* 6. 2. Oh thou hadſt better be a toad or a dog then a man, for there's an end of their troubles, when they are dead and gone; they fall *now* as men from a ſteep hill, not knowing where they ſhall fall; *now* repentance is too late, eſpecially if thou hadſt lived under means before, it is either a cold repentance, when the body is weak, and the heart ſick, or an hypocriticall repentance, only for fear of Hell, and therefore thou ſayeſt, *Lord Jeſus receive my ſoule.* Nay commonly then, mens hearts are moſt hard, and therefore men die like lambs, and cry not out; Then it's hard plucking thy ſoul from the Devils hands, to whom thou haſt given it all thy life by ſin; and if thou doſt get it back, doſt thou think that God wil take the Devils leavings? Now thy day is paſt, & darkneſſe begins to overſpread thy ſoule, now

Mans miſery by his fall.

Mans misery by his fall.

Most men die quietly that live wickedly.

now flocks of Devils come into thy chamber, waiting for thy soul, to flie upon it as a mastive Dogge when the doore is opened. And this is the reason why most men die quietly that lived wickedly, because Satan then hath them as his own prey; like *Pirats* who let a ship passe by that is empty of goods, they *shoot* commonly at them that are richly loaden. The Christians in some parts of the Primitive Church, took the Sacrament every day, because they did look to die every day. But these times wherein we live, are so poysoned and glutted with their ease, that it is a rare thing to see the man that looks death stedfastly in the face one houre together, but death will lay a bitter stroak on these one day.

II. After death the soul is immediatly condemned before God.

II. After death they appeare before the Lord to judgement, *Heb.* 9. 27. their bodies indeed rot in their graves, but their souls return before the Lord to judgement, *Eccles.* 12. 7. The generall judgement is at the end of the World, when both body and soule

ſoul appears before God, and all the world to an account. But there is a particular judgement that every man meets with after this life, immediately at the end of his life, where the ſoule is condemned onely before the Lord.

Mans miſery by his fall.

You may perceive what this particular judgement is, thus, by theſe four concluſions.

Particular judgment.

1. That every man ſhould dye the firſt day he was born, is cleare; for *the wages of ſin is death*; in juſtice therefore it ſhould be paid of a ſinfull creature as ſoon as he is born.

1. Men ſhould die the firſt day of life.

2. That it ſhould be thus with wicked men, but that Chriſt begs their lives for a ſeaſon, 1 *Tim.* 4. *He is the Saviour of all men*, (that is) not a Saviour of eternall preſervation out of hell, but a Saviour of temporall reſervation from dropping into hell.

2. Chriſt the Saviour of all men in this life.

3. That this ſpace of time thus begged by Chriſt, is that ſeaſon wherein only a man can make his peace with a diſpleaſed God, 2 *Cor.* 6. 2.

3. This life a time for men to make peace with God.

4. That if men doe not thus within

4. When death comes, 'tis too late to make peace with God.

Mans misery by his fall.

in this cut of time, when death hath dispatched them, judgement only remains for them; that is, then their doom is read, their date of repentance is out, then their sentence of everlasting death is passed upon them, that never can be recalled again. And this is judgement after death. *He that judgeth himselfe* (saith the Apostle, 1 *Cor.* 11. 31.) *shall not be judged of the Lord.* Now wicked men will not judge and condemne themselves *in this life*, therefore at *the end of it*, God will judge them. All natural men are lost in this life, but they may be found & recovered again, but a mans losse by death is irrecoverable, because there is no meanes after death to restore them, there is no friend to perswade, no Minister to preach, by which faith is wrought, and men get into Christ; there is no power of returning or repenting then: for night is come, and the day is past.

Mans losse after death is irrecoverable, for by death all means are cut off.

Again, the punishment is so heavie, that they can only bear wrath, so that all their thoughts and affections are ta-

taken up with the burden. And therefore *Dives* cries out, *I am tormented.* O that the consideration of this point might awaken every secure sinner! What will become of thine immortall soule when thou art dead? Thou sayest, *I know not, I hope well.* I tell thee therefore that which may send thee mourning to thy house, and quaking to thy grave, if thou diest in this estate, thou shalt not die like a Dog, nor yet like a Toad; but after death comes judgement; then farewell friends when dying; and farewel God for ever, when thou art dead.

Mans misery by his fall.

After death all the thoughts of the wicked are taken up with the burden of Gods wrath.

Now the Lord open your eyes to see the terrors of this particular judgement; which if you could see, (unless you were mad) it would make you spend whole nights and dayes in seeking to set all even with God.

The terror of mans particular judgement

I will shew you briefly the manner and nature of it in these particulars:

1. Thy soule shall be dragged out thy body, as out of a stinking prison; by the Devill the Jaylor, into some place within the bowels of the third Heavens,

1. The soul dragged from the body.

Mans misery by his fall.

Heavens, and there thou shalt stand stript of all friends, all comfort, all creatures before the presence of God *Luke* 9. 27. as at the Assizes, first, the Jaylor brings the prisoners out.

2,. The soul receives a new light.

2. Then thy soul shall have a new light put into it, whereby it shall see the glorious presence of God, as prisoners brought with guilty eyes, look with terror upon the Judge: Now thou seest no God abroad in the world, but then thou shalt see the Almighty *Jehovah*; which sight shall strike thee with that hellish terror and dreadfull horror, that thou shalt call to the Mountaines to cover thee, *O Rocks, Rocks, hide me from the face of the Lamb, Rev. 6. ult.*

3. All sin shall come to thy mind.

3. Then all the sins that ever thou hast or shalt commit, shall come fresh to thy mind, as when the prisoner is come before the face of the Judge then his accusers bring in their evidence; thy sleepy conscience then wil be instead of a thousand witnesses and every sin then with all the circumstances of it, shall be set in order armed

armed with Gods wrath round about thee, *Isal.* 50. 21. As letters writ with juice of Oranges, cannot be read untill it be brought unto the fire, and then they appear; so thou canst not read that bloudy Bill of indictment thy conscience hath against thee *now*; but when thou shalt stand neere unto God, a consuming fire, then what an heavie reckoning will appear? It may be thou hast left many sins now, and goest so farre, and profitest so much, that no Christian can discern thee; nay, thou thinkest thy self in a safe estate: but yet there is one leak in thy Ship that will sink thee; there is one secret hidden sin in thine heart, which thou livest in, as all unsound people doe, that will damne thee. I tell thee, as soon as ever thou art dead & gone, then thou shalt see where the knot did bind thee, where thy sin was that now hath spoiled thee for ever, and then thou shalt grow mad to think; *O that I never saw this sin I loved, lived in, plotted, perfected mine own eternall ruine by, until now, when it is too late to amend.*

Mans misery by his fall.

Mans misery by his fall.

4. God takes his farewell of thee.

4. Then the Lord ſhall take his everlaſting farewell of thee, and make thee know it too. Now God is departed from thee in this life, but hee may return in mercy to thee again; but when the Lord departs with al his patience to wait for thee no more, nor ſhall Chriſt be offered thee any more, no ſpirit to ſtrive with thee any more, and ſo ſhall paſſe ſentence, though haply not vocally, yet effectually upon thy ſoul, the Lord ſaying, *Depart thou curſed.* Thou ſhalt ſee indeed the glory of God that others find, but to thy greater ſorrow ſhalt never taſt the ſame, *Luke* 13. 28.

5. The ſoul ſurrendred into the hands of the Devill: For wicked men as ſoon as dead, are in hell.

5. Then ſhall God ſurrender up thy forſaken ſoule into the hands of Devils, who being thy Jaylors, muſt keep thee till the great day of Account; ſo that as thy friends are ſcrambling for thy goods, and worms for thy body; ſo devils ſhall ſcramble for thy ſoul. For as ſoon as ever a wicked man is dead, he is either in heaven or hell. Not in heaven, for no unclean thing comes there: if in hell, then

then among Devills, there ſhall bee thine eternall lodging, 1 *Pet.* 3. 19. and hence thy forlorne ſoule ſhall lie mourning for the time paſt, *now* 'tis too late to recall again; groaning under the intollerable Torments of the wrath of God preſent, and amazed at the eternity of miſery and ſorrow that is to come, waiting for that fearfull houre when the laſt Trump ſhall blow, and then body and ſoule meet to beare that wrath, that fire that ſhall never goe out. Oh therefore ſuſpect and feare the worſt of thy ſelf now, thou haſt ſeldome or never, or very little, troubled thine head about this matter, whether Chriſt will ſave thee or not, thou haſt ſuch ſtrong hopes and confidences already, that he will; know, that it is poſſible thou mayeſt be deceived; and if ſo, when thou ſhalt know thy doom after death, thou canſt not get an houre more to make thy peace with God, although thou ſhouldſt weep tears of bloud. If either the muffler of Ignorance ſhall be before thine eyes, like

Mans miſery by his fall.

After death no time to make peace with God.

Mans misery by his fall.

an handkercher about the face of one condemned; or if thou art pinioned with any luſt, or if thou makeſt thine own pardon, proclaimeſt (becauſe thou art ſorry a little for thy ſins, and reſolveſt never to doe the like again) peace to thy ſoule, thou art one that after death ſhalt appeare before the Lord to judgement; thou that art thus condemned now, dying ſo, ſhalt come to thy fearfull judgement after death.

There ſhall be a generall judgment of ſoule and body at the end of the world, wherein they ſhal be arraigned and condemned before the great tribunal ſeat of Jeſus Chriſt, *Jude* 14. 15. 2 *Cor.* 5. 10. The hearing of judgement to come, made *Felix* to tremble; nothing of more efficacy to awaken a ſecure ſinner, then ſad thoughts of this fiery day.

Object. But thou wilt ask me how it may be proved, that there will be ſuch a day.

Anſw. I anſwer, Gods juſtice calls for it, this world is the ſtage where Gods

patience

patience and *bounty* act their parts, and hence every man will profesſe & conceive, becauſe he feels it, that God is mercifull; bnt Gods *Juſtice* is queſtioned, men think God to be all mercy and no juſtice; all hony, and no ſting; now the wicked proſper in all their wayes, are never puniſhed, but live and die in peace, whereas the godly are daily afflicted and reviled. Therefore becauſe this *Attribute* ſuffers a totall eclipſe almoſt now, there muſt come a day wherein it muſt ſhine out before all the world in the glory of it, *Rom.* 2. 5.

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Why there muſt be a day of judgement.

The ſecond reaſon is from the glory of Chriſt: he was accuſed, arraigned, condemned by men, therefore he ſhall be the Judge of men, *John* 5. 27. for this is an ordinary peece of Gods providence towards his people, the ſame evill he caſts them into now, he exalts them into the contrary good in his time. As the Lord hath a purpoſe to make *Joſeph* Ruler over all Egypt, but firſt hee maketh him a ſlave. God had a meaning to make

Mans misery by his fall.

Object.

Answ. When all the elect are called, then woe to the world. Lot being gone Sodom was burnt.

Christ judge of men, therefore first he suffers him to be judged of men.

Quest. But when shall this judgement day be?

Ans. Though we cannot tell the day and hour particularly, yet this we are sure of, that when all the Elect are called, for whose sake the World stands, *Isa.* 1. 9. when these pillars are taken away, then woe to the world; as when *Lot* was taken out of Sodome, then Sodome was burnt. Now it is not probable that this time will come as yet: for first Antichrist must be consumed, and not only the scattered visible Jewes, but the whole body of the Israelites must first be called, and have a glorious Church here upon earth, *Ezek.* 37. This glorious Church, Scripture and Reason will inforce, which when it is called, shall not be expired as soon as 'tis born, but shall continue many a yeare.

Object.

Quest. But how shall this Judgement be?

Answ.

Answer. The Apostle describes it, 1 *Thes.* 4. 16. 17.

1. Christ

Mans misery by his fall.

The manner of the last judgement

1. Christ comes.

2. The Arch-angels voyce heard.

1. Christ shall break out of the third heaven, and be seen in the aire, before any dead arise, and this shall be with an admirable shout, as when a King cometh to triumph among his subjects, and over his enemies.

2. Then shall the voyce of the *Arch-angel* be heard: now this *Arch-Angel* is Jesus Christ himselfe, as the Scripture expounds, being in the clouds of Heaven; he shall with an audible Heaven-shaking shout say, *Rise you dead and come to judgement*, even as he called to *Lazarus*, *Lazarus arise*.

3. The Trump blowes.

3. Then the Trump shall blow, & even as at the giving of the Law, *Exo.* 19. it's said, *the Trumpet sounded*, much more louder shall it now sound when he comes to judge men that have broken the Law.

4. The dead arise.

4. Then shall the dead arise: the bodies of them that have died in the Lord, shall *rise first*, then the others that live, shall (like *Enoch*) be translated, and changed, 1 *Cor*, 15.

5. The Judge upon the Bench.

5. When thus the Judge and Justices are upon their Bench at Christs

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right hand on their thrones, then shall the guilty prisoners be brought forth, and come out of their Graves like filthy Toads against this terrible storm: Then shall all the wicked that ever were or ever shall be, stand quaking before this glorious Judge, with the same bodies, feet, hands, to receive their doom.

Sinner consider the day of judgement

Oh consider of this day thou that livest in thy sins now, and yet art safe, there is a day comming wherein thou mayst and shalt be judged.

1. Who is the Judge.

1. Consider *who* shall be thy Judge: why, *Mercy, Pittie, Goodnesse* it selfe, even Jesus Christ that many times held out his bowels of compassion towards thee. A child of God may say, Yonder is my *brother, friend, husband*; but thou mayst say, Yonder is mine *enemy*. He may say at that day, Yonder is he that shed his blood to save me; thou mayst say, Yonder he comes whose heart I have pierced with my sins, whose bloud I have despised. They may say, O come Lord Jesus, and cover me under thy wings:

But

But thou ſhalt then cry out, O Rocks, fall upon me, and hide me from the face of the Lamb.

Mans miſery by his fall.

2. Conſider the manner of his comming, 2 *Theſſ.* 1. 7. He ſhall come in flaming fire, the heavens ſhall be on a flame, the Elements ſhall melt like ſcalding lead upon thee: when a houſe is on fire at midnight in a town, what a fearfull cry is there made? When all the World ſhall cry fire, fire, and run up and down for ſhelter to hide themſelves, but cannot find it, but ſay, O, now the gloomy day of bloud and fire is come, here's for my pride, here's for my oathes, and the wages for my drunkenneſſe, ſecurity, and neglect of duties.

2. His comming is in flames of fire.

3. In regard of the heavie accuſations that ſhal come againſt thee at that day. There's never a wicked man almoſt in the world, as faire a face as he carries, but he hath at ſome time or other committed ſome ſuch ſecret villany, that he would be ready to hang himſelf for ſhame, if others did know of it; as ſecret *whoredome, ſelfe-polluti-*

3. The accuſations againſt wicked men.

Mans misery by his fall.

Eccles. ult. ult.

pollution, ſpeculative *wantonneſſe*, men with *men*, women with *women*, as the Apoſtle ſpeakes, *Rom.* 1. At this day all the world ſhall ſee and heare theſe privie pranks, then the Bookes ſhall be opened. Men will not take up a foul buſineſſe, nor end it in private, therefore there ſhall be a day of publick hearing; things ſhall not be ſuddenly ſhuffled up, as carnall thoughts imagine, *viz.* That at this day firſt Chriſt ſhall raiſe the dead, and then the ſeparation ſhall be made, and then the Sentence paſt, and then ſuddenly the judgement day is done: No, no, it muſt take up ſome large quantity of time, that all the world may ſee the ſecret ſins of wicked men in the world, and therefore it may be made evident from all Scripture and Reaſon, that this day of Chriſts Kingly Office in *Judging* the world, ſhall laſt happily longer then his private adminiſtration now (wherein he is leſſe glorious) in *governing the World*. Tremble thou time-ſerver, tremble thou hypocrite, tremble thou that liveſt in any ſecret

The Kingly office of Chriſt may probably laſt longer then his private adminiſtration.

ſinne

ſinn under the all-ſeeing eye of this Judge; thine owne conſcience indeed ſhall be a ſufficient witneſſe againſt thee, to diſcover all thy ſinnes at thy particular judgement, but all the world ſhall openly ſee thine hidden cloſe courſes of darkneſſe, to thine everlaſting ſhame at this day.

Mans miſery by his fall.

4. In regard of the fearfull ſentence that then ſhall be paſſed upon thee; *Depart thou curſed creature into everlaſting fire prepared for the Devill and his Angels.* Thou ſhalt then cry out, O mercy, Lord, O a little mercy! No, will the Lord Jeſus ſay, I did indeed once offer it you, but you refuſed, therefore *Depart.* Then thou ſhalt plead again, Lord, if I muſt depart, yet bleſſe me before I goe: No, no, Depart *thou curſed.* O but, Lord, if I muſt depart curſed, let me goe to ſome good place: No, depart thou curſed *into Hell fire.* O Lord, that's a torment I cannot beare; but if it muſt be ſo, Lord, let me come out again quickly; No, depart thou curſed into *everlaſting* fire. O Lord, if this be thy pleaſure,

4. The ſentence that ſh allpaſſe againſt thee.

Mans misery by his fall.

ſure, that here I muſt abide, let mee have good company with mee. No, depart thou curſed into everlaſting fire, *prepared for the Devil and his Angels*. This ſhall be thy Sentence. The hearing of which may make the rocks to rent, ſo that, go on in thy ſin and proſper, deſpiſe and ſcoffe at Gods Miniſters and proſper, abhor the power and practice of Religion, as a too preciſe courſe, and proſper; yet know it, there will a day come, when thou ſhalt meet with a dreadfull Judge, a dolefull ſentence. Now is thy day of ſinning, but God will have ſhortly his day of condemning.

V. Gods wrath ſhall be powred out on body & ſoul.

5. When the Judgement day is done, then the fearfull wrath of God ſhal be powred out and piled upon their bodies and ſouls, and the breath of the Lord like a ſtream of Brimſtone ſhall kindle it, & here thou ſhalt lie burning, & none ſhall ever quench it. This is the execution of a ſinner after judgement, *Rev.* 21. 8.

Wherein conſiſts the wrath of God.

Now this wrath of God conſiſts in theſe things.

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1. Thy ſoul ſhall be baniſhed from the face and bleſſed ſweet preſence of God and Chriſt, and thou ſhalt never ſee the face of God more. It is ſaid, *Acts* 20. that *they wept ſore; becauſe they ſhould ſee Pauls face no more.* Oh, thou ſhalt never ſee the face of *God*, *Chriſt*, *Saints*, and *Angels*, more. O, heavie doom to famiſh and pine away for ever without one bit of bread to comfort thee, one ſmile of *God* to refreſh thee! Men that have their ſores running upon them, muſt be ſhut up from the preſence of men ſound & whole. Oh, thy ſins like plague-ſores, run on thee, therefore thou muſt be ſhut out like a Dog from the preſence of God, and all his people, 2 *Theſſ.* 1. 9.

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1. Abſence from God.

2. God ſhall ſet himſelf like a conſuming infinite fire againſt thee, and tread thee under his feet, who haſt by ſin trod him and his glory under foot all thy life. A man may deviſe exquiſite torments for another, and great power may make a little ſtick to lay on heavie ſtrokes: but great power ſtirred up to ſtrike from great fury and

2. God a conſuming fire.

Mans misery by his fall.

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and wrath, makes the ſtroke deadly I tell thee, all the wiſdome of God ſhall then be ſet againſt thee to devi torments for thee, *Mich.* 2: 3. There was never ſuch wrath felt or conceived, as the Lord hath deviſed against thee, that liveſt and dieſt in thy natu rall eſtate: hence it is called, *wrath to come*, 1 *Theſſ.* 1. *ult.* The torment which wiſdome ſhall deviſe, the Almighty power of God ſhall inflict upon thee, ſo as there was never ſuch power ſeen in making the world, as in holding a poore creatureunder this wrath, that holds up the ſoule in being with one hand, and beats it with the other, ever burning like fire against a creature, & yet that creature never burnt up, *Rom.* 9. 22. Think not this cruelty, it's juſtice; what cares God for a vile wretch whom nothing can make good while it lives? If we have been long in hewing a block, and we can make no meet veſſell of it, put it to no good uſe for our ſelves, we caſt it into the fire: God heweth thee by *Sermons*, *ſickneſſe*, *loſſes*, and *croſſes*,

Judge

sudden death, mercies, and *miseries,* yet nothing makes thee better; what should God doe with thee, but cast thee hence? Oh, consider of this wrath before you feel it. I had rather have all the world burning about my eares, than to have one blasting frown from the blessed face of an infinite and dreadfull God. Thou canstnot indure the torment of a little Kitchin-fire on the tip of thy finger, not one halfe houre together: how wilt thou beare the fury of this infinite endless consuming fire in body and soule throughout all eternity?

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Men were better have the world burn about their ears, then to have one frowne from Gods face.

3. The never-dying worme of a guilty conscience shall torment thee, as if thou hadst swallowed down a living poysonfull snake, which shall lie gnawing and biting thine heart for in past, day & night. And this worm shall torment by shewing the cause of thy misery, that is, that thou didst never care for him that would have saved thee. By shewing thee also thy sins against the Law, by shewing thee thy sloath, whereby thy happinesse is lost.

3. A guilty conscience a never-dying worm.

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loſt. Then ſhall thy conſcience gnaw to think, ſo many nights I went to bed without prayer, and ſo many dayes and houres I ſpent in feaſting and fooliſh ſporting. O, if I had ſpent half that time now miſ-ſpent, in praying, in mourning, in meditation, yonder in heaven had I been. By ſhewing thee alſo the meanes that thou once hadſt to avoid this miſery; ſuch a Miniſter I heard once, that told me of my particular ſins, as if he had been told of me: ſuch a friend perſwaded me once to turn over a new leafe: I remember ſo many knocks God gave at this Iron heart of mine, ſo many mercies the Lord ſent; but oh, no means could prevail with me. Laſtly, by ſhewing thee how eaſily thou mighteſt have avoided all theſe miſeries. Oh, once I was almoſt perſwaded to be a Chriſtian, but I ſuffered my heart to grow dead, & fell to *looſe company*, and ſo loſt all. The Lord Jeſus came unto my door and knocked, and if I had done that for Chriſt which I did for the Devill many a time,

time, to open at his knockes, I had been ſaved. A thouſand ſuch bites will this worm give at thine heart, which ſhal make thee cry out, O time, time! O Sermons, Sermons! O my hopes and my helps are now loſt, that once I had to ſave my loſt ſoule!

Mans miſery by his fall.

4. Thou ſhalt take up thy lodging for ever with Devils, and they ſhall be thy companions: Him thou haſt ſerved here, with him muſt thou dwell here. It ſcares men out of their wits almoſt, to ſee the Devil, as they think, when they be alone; but what horror, ſhall fill thy ſoule, when thou ſhalt be baniſhed from Angels ſociety, and come into the fellowſhip of Devils for ever?

4. To lodge with the Devils in hell for ever.

5. Thou ſhalt be filled with finall deſpaire. If a man be grievouſly ſick, it comforts him to think it will not laſt long. but if the Phyſitian tell him he muſt live all his life time in this extremity, he thinks the pooreſt begger in a better eſtate than himſelfe. Oh to think when thou haſt been millions of years in thy ſorrowes,

5. Finall deſpair in an irrecoverable condition.

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rowes, then thou art no neerer the end of bearing thy misery, then at the first comming in; Oh I might once have had mercy and Christ, but no hope now ever to have one glimpse of his face, or one good look from him any more.

6. Blaspheming and cursing for ever.

6. Thou shalt vomit out blasphemous oathes and curses in the face of God the Father for ever, and curse God that never elected thee, & curse the Lord Jesus that never shed one drop of blood to redeeme thee, and curse God the holy Ghost that passed by thee, and never called thee, *Rev.* 16.9. And here thou shalt lie and weep and gnash thy teeth in spight against God and thy selfe, and roare and stamp, and grow mad, that there thou must lie under the curse of God for ever. Thus (I say) thou shalt lie blaspheming, with Gods wrath like a pile of fire on thy soul burning, and flouds, nay seas, nay more, seas of tears (for thou shalt for ever lie weeping) shall never quench it. And here which way soeuer thou lookest, thou shalt

ſhalt ſee matter of everlaſting griefe. Look up to heaven, and there thou ſhalt ſee (Oh) that God is for ever gone. Look about thee, thou ſhalt ſee Devils quaking, curſing God; and thouſands, nay millions of ſinfull damned creatures crying and roaring out with dolefull ſhriekings: Oh the day that ever I was born! Look within thee, there is a guilty conſcience gnawing. Look to time paſt. Oh thoſe golden dayes of grace, and ſweet ſeaſons of mercy are quite loſt, and gone! Look to time to come, there thou ſhalt behold evills, troops and ſwarmes of ſorrowes, and woes, and raging waves, and billowes of wrath comming roaring upon thee. Look to time preſent, Oh not one houre or moment of eaſe or refreſhing, but all curſes meet together, and feeding uppon one poore loſt immortall ſoule, that never can be recovered again! No God, no Chriſt, no Spirit to comfort thee, no Miniſter to preach unto *thee*, no friend to wipe away thy continuall *Teares*, no

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Miſery incompaſſeth thoſe in Hell.

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Sun to shine upon thee, not a bit of bread, not one drop of water to coole thy tongue.

This is the misery of every naturall man. Now doe not thou shift it from thy selfe, and say, *God is mercifull.* True, but it is *to very few*, as shall bee proved. 'Tis a thousand to one if ever thou be one of that small number whom God hath picked out to escape this wrath to come. If thou doe not get the Lord Jesus to beare this wrath, farewell God, Christ, and Gods mercy for ever. If Christ had shed seas of bloud, set thine heart at rest, there is not one drop of it for thee, untill thou commest to see, and feele, and groan under this miserable estate. I tell thee, Christ is so farre from saving thee, that he is thine enemy. If Christ were here and should say, Here is my bloud for thee, if thou wilt but lie down and mourn under the burden of thy misery, and yet for all his speeches, thy dry eyes weep nōt, thy stout heart yeelds not, thy hard heart mournes not, as to say;

Oh!

Oh! I am a ſinfull, loſt, condemned, curſed, dead creature: what ſhall I doe? Doſt not think but hee would turn away his face from thee, and ſay, Oh! thou ſtony, hard-hearted creature, wouldſt thou have me ſave thee from thy miſery, and yet thou wilt not groan, ſigh, and mourn for deliverance to me, out of thy miſery? If thou likeſt thine eſtate ſo well, and prizeſt me ſo little, periſh in thy miſery for ever.

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Oh! labour to be humbled day and night under this thy wofull eſtate. Thou art guilty of *Adams* grievous ſin; will this break thine heart? *No.* Thou art dead in ſin, and top-full of all ſin, will this break thine heart? *No.* Whatſoever thou doeſt, haſt done, ſhalt doe, remaining in this eſtate, is ſinne, will this break thine heart? *No.* God is thine enemy, and thou haſt loſt him, will this breake thine heart? *No.* Thou art condemned to die eternally; Satan is thy Jaylor, thou art bound hand and foot in the bolts of thy ſins, and caſt into

The ſcope of knowing our miſeries, is to be humbled.

Mans misery by his fall.

utter darkneſſe, and ready every moment to drop into Hell, will this break thine heart? *No.* Thou muſt die, and after that appeare before the Lord to judgement; and then beare Gods everlaſting inſupportable wrath, which rends the Rocks, and burns downe to the bottome of hell; will this break thine hard heart, man? *No.* Then farewell Chriſt for ever, never look to ſee a Chriſt, untill thou doeſt come to feele thy miſery out of Chriſt. Labour therefore for this, and the Lord will reveale the Brazen Serpent, when thou art in thine own ſenſe and feeling, ſtung to death with thy fiery Serpents

So I come to open the fourth principall Point.

CHAP.

CHAP. IV.

That the Lord Jesus Christ is the onely meanes of Redemption and deliverance out of this estate.

Christ our onely Redeemer.

IN whom we have redemption through his bloud. Eph. 1. 7. which plainly demonstrates, that

The 4th Principle. Christ the onely Redeemer by price.

Jesus Christ is the only means of mans Redemption and deliverance out of his bondage and miserable estate.

Doct. Christ our Redeemer.

And this is the Doctrine I shall now insist upon.

When the Israelites were in bondage and misery, he sends *Moses* to deliver them. When they were in *Babylon*, he stirreth up *Cyrus* to open the prison gates to them; but when all mankind is under spiritual misery, he sends the Lord Jesus, God and Man to redeem him, *Act.* 4. 12.

Quest. How doth Christ redeem men out of this misery? *Object.*

Ans. By *paying a price for them*, 1 *Cor.* 6. *ult.* Gods mercy will be manifested in saving some, and his justice must be satisfied by having satis- *Answ.* 1. By price.

Christ our onely Redeemer.

How men are redeemed.

1. By standing in their room.

faction or price made and paid for mans sin.

Hence Christ satisfieth Gods Justice.

First, by standing in the room of all them whom mercy decreeth to save. A surety standeth in the room of a debtor, *Heb.* 7. 22. As the first *Adam* stood in the room of all mankind fallen: so Christ standeth in the room of all men rising, or to be restored again.

2. By taking away the guilt of their sin.

Secondly, by taking from them, in whose room he stood, the eternall guilt of all their sins, and by assuming the guilt of all those sins unto himselfe, 2 *Cor.* 5. 22. Hence *Luther* said, Christ was the greatest sinner, by imputation.

3. By bearing the curse for sin,

Thirdly, by bearing the curse and wrath of God kindled against sinne. God is so holy, that when he seeth sin sticking onely by imputation to his own Son, he will not spare him, but his wrath and curse must he bear, *Gal.* 3. 13. Christ drinks up the cup of all the elect at one draught, which they should

ſhould have been ſipping and drinking, and tormented with, millions of yeares.

Christ our onely Redeemer.

Fourthly, by bringing into the preſence of God perfect righteouſneſſe, *Rom.* 5, 11. for this alſo Gods juſtice required *perfection*, conformity to the Law, as well as (*perfect ſatisfaction*) ſuffering for the wrong offered to the Law-giver. Juſtice thus requiring theſe foure things, Chriſt ſatisfies Juſtice by performing them, and ſo payes the price.

4. By making us perfect.

Dan. 9. 24.

II. Chriſt is a *Redeemer* by ſtrong hand. The firſt Redemption by price is finiſhed in Chriſts perſon, at his reſurrection: the ſecond is begun by the Spirit in mans vocation, and ended at the day of judgement; as mony is firſt paid for a Captive in *Turkie*, and then becauſe he cannot come to his own Prince himſelfe, he is fetcht away by ſtrong hand.

II. Chriſt a Redeemer by price.

Vſe 1. Here is encouragement to the vileſt ſinner, and comfort to the ſelfe-ſuccourleſſe and loſt ſinner, who have ſpent all their money, their *time* and

Vſe 1. Of encouragement.

Christ our onely Redeemer.

and *endeavours* upon thoſe duties and ſtrivings that have been but poore Phyſitians to them. Oh look up here to the Lord Jeſus, who can doe that cure for thee in a moment, which all creatures cannot doe in many years. What bolts, what ſtrong fetters, what unruly luſts, temptations and miſeries art thou lockt into? Behold the Deliverer is come out of *Sion*, having ſaisfied juſtice, and paid a price to ranſome poore Captives, *Luke* 4. 18. with the keyes of Heaven, Hell, and thy unruly heart in his hand, to fetch thee out with great mercy and ſtrong hand; who knowes but thou poore priſoner of hell, thou poore captive of the Devill, thou poore ſhackled ſinner, may'ſt be one whom he is come for? Oh look up to him, ſigh to heaven for deliverance from him, and be glad and rejoyce at his comming.

Christ came down from heaven to relieve poor Captives bound in fetters of ſin.

Uſe 2. Of terror.

This ſtrikes terror to them, that though there is a meanes of deliverance, yet they lie in thir miſery, never groan, never ſigh to the Lord Jeſus for deliverance; nay, that rejoyce in

in their bondage, and dance to hell in their bolts; nay, that are weary of deliverance, that ſit in the ſtocks, when they are at prayers, that come out of the Church when the tedious Sermon runs ſomewhat beyond the houre, like priſoners out of a Jaile, that deſpiſe the Lord Jeſus, when he offers to open the doors, and ſo let them out of that miſerable eſtate. Oh poore creatures! is there a means of deliverance, and doſt thou neglect, nay, deſpiſe it? Know it, that this will cut thine heart one day, when thou art hanging in thy gibbets in hell, to ſee others ſtanding at Gods right hand, redeemed by Chriſt; thou mightſt have had ſhare in their honour: for there was a Deliverer come to ſave thee, but thou wouldſt have none of him. Oh thou wilt lie yelling in thoſe everlaſting burnings, and teare thy haire, and curſe thy ſelfe: from hence might I have beene delivered, but I would not. Hath Chriſt delivered thee from hell, and hath he not delivered thee from thine Ale-houſe? Hath

Chriſt our onely Redeemer.

The neglect of our delivrance by Chriſt, will prove a cut at the laſt day.

Christ our onely Redeemer.

Hath Christ delivered thee from Satans society, when he hath not delivered thee from thy loose company yet? Hath Christ delivered thee from burning, when thy faggots, thy sins, grow in thee? Is Christs bloud thine, that mak'st no more account of it, nor feelest no more vertue from it, than in the bloud of a chicken? Art thou redeemed, doest thou hope by Christ to be saved, that didst never see, nor feel, nor sigh under thy bondage? Oh! the devils wil keep holiday (as it were) in hell, in respect of thee, who shalt mourn under Gods wrath, and lament. Oh there was a means to deliver us out of it, but thou shalt mourn for ever for thy misery. And this will be a Bodkin at thine heart one day, to thinke there was a Deliverer, but I wretch would none of him.

Use 3. Of reproof

Here likewise is matter of reproof to such as seek to come out of this misery, from, and by themselves. If they be *ignorant*, they hope to be saved by their good meaning and prayers.

rs. If *civill*, by paying all they owe, nd doing as they would be done by, nd by doing no body any harm. If hey bee *troubled* about their *eſtates*, hen they lick themſelves whole by heir mourning, repenting and refor-ning. Oh poore ſtubble! canſt thou tand before thisconſuming fire with-ut ſin? Canſt thou make thy ſelfe a hriſt for thy ſelfe? canſt thou bear & ome from under an infinite wrath? anſt thou bring in perfect righteouſ-neſſe into the preſence of God? This hriſt muſt do, elſe he could not ſa-isfie and redeem. And if thou canſt ot doe thus, and haſt no Chriſt, *de-re* and *pray*, that heaven and earth hake till thou haſt worn thy tongue o the ſtumps, *endeavour* as much as hou canſt, and others commend thee or a diligent Chriſtian; *mourn* in ome wilderneſſe till dooms day, dig hy grave there with thy nails, weep uckets full of hourly tears, till thou anſt weep no more, *faſt* and *pray* till hy ſkin and bones cleave together; *romiſe* and *purpoſe* with full reſoluti-on,

Chriſt our onely Re-deemer.

Christ our onely Redeemer.

on, to be better; nay, *reform* thy head, heart, life, and tongue, and some, nay all sins; live like an Angel, shine like a sun, walk up and down the world like a distressed Pilgrim going to another countrey, so that all Christians commend and admire thee; die ten thousand deaths, lie at the fire-back in hell so many millions of yeares, as there be piles of grasse on the earth, or sands upon the Sea shore, or stars in heaven, or motes in the Sun; I tell thee, not one spark of Gods wrath against thy sin, shall be, can be quenched by all these *duties*, nor by any of these *sorrowes*, or *tears*; for, these are not the bloud of Christ. Nay, if all the Angels and Saints in heaven and earth should pray for thee, these cannot deliver thee, for they are not the bloud of Christ. Nay, God as a creator having made a Law, will not forgive one sin without the bloud of Christ; nay, Christs bloud will not doe it neither, if thou dost joyn never so little that thou hast or doest, unto Jesus Christ, and makest thy selfe or any

Gal. 5. 2.

any of thy duties copartners with Christ in that great work of saving thee. Cry out therefore as that blessed Martyr did, *None but Christ, none but Christ.*

Christ our onely Redeemer.

Take heed of neglecting or rejecting so great salvation by *Jesus Christ.* Take heed of spilling this potion, that onely can cure thee.

Use IV. Be watchfull.

But thou wilt say, This means of Redemption is onely appointed for some, it is not intended for all, therefore not for me, therefore how can I reject Christ?

Object.

It is true, Christ spent not his breath to pray for all; *John* 17. 9. much lesse his bloud for all; therefore he was never intended as a Redeemer of all; but that he is not intended as a deliverer of thee, How doth this follow? How dost thou know this?

Answ.

But secondly, I say; though Christ be not intended for *all*, yet he is *offered* unto all, and therefore unto thee. And the ground is this chiefly.

The universall offer of Christ ariseth not from Christs Priestly office imme-

The offer of Christ *universall*, and why.

Christ our onely Redeemer.

immediatly, but from his Kingly office, whereby the Father having given him all power and dominion in heaven and earth, he herupon commands all men to stoop unto him, and likewise bids all his Disciples, and all their successors to goe and preach the Gospel to every creature under heaven, *Mat.* 28. 18. 19. For Christ doth not immediately offer himselfe to all men as a Saviour, whereby they may be incouraged to serve him as a King: but first as a King commanding them to cast away their weapons, and stoop unto his Scepter, and depend upon his free mercy, acknowledging, if ever he save me, I will blesse him; if he damne me, his name is righteous in so dealing with me.

Mark 16. 15.

But that I may fasten this exhortation, I will shew these foure things:

I.

The offer of Christ *universall*, & whereiu.

I. The Lord Jesus is offered to every particular person: which I will shew thus: What hast thou to say against it, that thou doest doubt of it? It may be thou wilt plead:

Oh, I am so ignorant of my selfe,

God

God, Christ, or his will, that surely the Lord offers no Christ to me.

Christ our onely Redeemer.

Yes, but he doth though thou liest in utter darknes. Our blessed Saviour glorified his Father, for *revealing* the mystery of the *Gospel* to *simple men*; neglecting those that carried the chiefe *reputation* of wisdome in the world. The parts of none are so low, as that they are beneath the gracious regard of Christ. God bestowerh the best fruits of his love upon mean and weak persons *here*, that he might confound the pride of flesh the more. Where it pleaseth him to make his choyce, and to exalt his mercy, he passeth by no degree of wit, though never so uncapable.

Answ.

Prov. 9. 4.

1 Cor. 5. 26

Prov. 1. 22, 23.

But thou wilt say, I am an enemy to God, and have a heart so stubborne and loath to yield; I have vexed him to the very heart by my transgressions.

Object.

Yet he beseecheth thee to be reconciled, Put case thou hast been a sinner, and rebellious against God, yet so long as thou art not found amongst

Answ.

Christ our onely Redeemer.

malicious oppoſers, and undermi-ners of his truth, never give way to deſpairing thoughts, thou haſt a mer-ciſull Saviour.

Object. But I have deſpiſed the meanes of reconciliation, and rejected mercy.

Anſw. Yet God cals thee to return; *Thou haſt plaid the harlot with many lovers, yet turn again to me, ſaith the Lord, Jer.* 3.1. Caſt thy ſelfe into the armes of Chriſt, and if thou periſh, periſh there; if thou doſt not, thou art ſure to periſh. If mercy be to be had any where, it is by ſeeking to Chriſt, not by turning from him. Herein appears Chriſts love to thee, that he hath gi-ven thee a heart in ſome degree ſen-ſible; he might have given thee up to *hardneſſe, ſecurity*, and *prophaneneſſe*; of all ſpirituall judgements the grea-teſt. But he that died for his enemies, will in no wiſe refuſe thoſe, the deſire of whoſe ſoul is towards him. When the Prodigall ſet himſelf to return to his father, his father ſtayes not for him, but meets him in the way. If our ſins diſpleaſe us, they ſhall never hurt us;

Chriſt caſts off none that deſire to come un-to him.

us; but we ſhall be eſteemed of God to be that which we deſire and labour to be, *Pſal.* 145. 19.

Chriſt our onely Redeemer.

Obj. But can the Lord offer Chriſt to me, ſo poor, that have no ſtrength, no faith, no grace, nor ſenſe of my poverty?

Anſw. Yes, even to thee; why ſhould we except our ſelves, when Chriſt doth not except us? *Come unto me all yee that are weary and heavy laden.* We are therefore poor, becauſe we know not our riches. We can never be in ſuch a condition, wherein there will be juſt cauſe of utter deſpaire. *He that ſits in darkneſſe, and ſeeth no light*, no light of comfort, no light of God's countenance, *yet let him truſt in the Name of the Lord.* Weakneſſes do not debar us from mercy; nay, they incline God the more. The husband is bound to bear with the wife, *as being the weaker veſſell*; and ſhall we think God will exempt himſelfe from his own Rule, and not bear with his weak Spouſe?

Chriſt calls all ſinners to come unto him without exception.

Obj. But is this *offer* made to me that cannot love, prize, nor deſire the *Lord Jeſus?*

Christ our onely Redeemer.

Answ. Christ owns men, though they are weak, and cannot prize him.

Yes, to thee, Christ knows how to pitie us in this case. Wee are weake, but we are his. A father looks not so much at the blemishes of his child, as at his own nature in him; so Christ finds matter of love from any thing of his owne in us. A Christians carriage towards Christ may in many things be very offensive, and cause much strangenesse, yet (so long as he resolves not upon any known evill) Christ will own him, and he Christ.

Object. Oh! but I have fallen from God oft, since he hath inlightned me; and doth he tender Christ to *Me*?

Answ. Thou must know that Christ hath married every believing soul to himself, and that where the work of grace is begun, sinne loses strength by every new fall: if there be a spring of sin in thee, there is a spring of mercy in God, and a fountain daily opened to wash thy uncleanesse in. *Adam* (indeed) lost all by once sinning, but we are under a better covenant, a covenant of Mercy, and are incouraged by the Son to goe to the Father every day

day for the ſinnes of that day.

Chriſt our onely Redeemer.

If I was willing to receive Chriſt, I might have Chriſt offered to me; but will the Lord offer him to ſuch a one as deſires not to have *Chriſt?*

Object.

Yes (ſaith our Saviour) *I would have gathered you as the Hen gathereth her chickens under her wings, and you would not.* We muſt know, a creating power cannot onely bring ſomething out of *nothing*, but contrary out of *contrary*; of unwilling, God can make us *a willing people.* There is a promiſe of *powring clean water upon us*, and Chriſt hath taken upon him to purge his Spouſe, and make her fit for himſelfe.

Anſw.

Chriſt offers himſelf to thoſe that do not deſire him.

What haſt thou now to plead againſt this ſtrange kindneſſe of the Lord in offering Chriſt to thee; Thou wilt ſay, it may be:

Oh! I fear time is paſt, Oh! time is paſt. I might once have had Chriſt, but now mine heart is ſealed down with hardneſſe, blindneſſe, unbeliefe; Oh! time is now gone.

Object.

No, not ſo, ſee *Iſai.* 65. 1, 2, 3. *All*

Anſw.

Christ our onely Redeemer.

No time past to receive Christ.

Object.

Answ. Christ freely offers himself to men, but not force men to him.

Quest.

Answ. The conditions of coming to Christ.

the day long God holdeth out his hands to a back-sliding and rebellious people. Thy day of grace, thy day of means, thy day of life, thy day of Gods striving with thee, and stirring of thee, still lasts.

But if God be so willing to save, and so prodigal of his Christ, why doth he not give me Christ, or draw me to Christ?

I answer. What command doest thou look for to draw thee to *Christ*, but this word *Come*; Oh come thou poor, forlorn, lost, blind, cursed, nothing, I will save thee, I will enrich thee, I will forgive thee, I will enlighten thee, I will bless thee, I will be all things unto thee, do all things for thee. May not this win and melt the heart of a Devil?

II. Upon what conditions may Christ be had?

Make an exchange of what thou art, or hast with Christ, for what Christ is or hath; and so taking him, (like the wise Merchant the *Pearl*) thou shalt have salvation with him.

Now

Now this Exchange lieth in these four things chiefly.

First, Give away thy self to him, *head, heart, tongue, body, soul*, and he will give away himself unto thee, *Cant.* 6.3. yea he will stand in thy room in heaven, that thou mayst triumph and say, I am already in heaven, glorified in him. I see Gods blessed face in *Christ*; I have conquered Death, Hell, and the Devil in him.

2ly, Give away all thy *sins* to *Christ*, confesse them, leave them, cast them upon the *Lord Jesus*, so as to receive power from him to forsake them; and he will be made sin for thee to take them away from thee, 1 *Joh.* 1.9.

3ly, Give away thine *honour*, *pleasure*, *profit*, *life*, for him; he will give away his crown and honour, life and all to thee, *Luke* 18. Let nothing be sweet unto thee but *Him*, and nothing shall be sweet unto him but *thee*.

4ly, Give away thy Rags, forsake thine own Righteousnesse for him; he will give away all his Robes and

Christ our onely Redeemer.

On what terms christ may be had

1. We must give our selves to him.

2. We must give away all our sins.

3. We must give away our honor, pleasure, life it self, if he require it.

4. We must give away all our own righteousnesse.

Christ our onely Redeemer.

Righteousnesse to thee, *Phil.* 3. 8, 9. Thou shalt stand as glorious in the sight of God, howsoever thou art a poor snake in thy self; as an Angel, nay, as all the Angels, because cloathed with his Sonne *Christ Jesus* his Righteousnesse.

Now tell me, will you have *Christ*? He is offered to you. Yes, you will all say: Yea, with all mine heart. But will you have him on these tearms, upon these four conditions?

Now because men will flatter themselves, and say, Yes;

III. Four sorts of people that reject *Christ*.

III. I will shew you four sorts of people that reject *Christ* thus offered.

1. The slighter.

First, the *slighting Unbeliever*; that when he hears of an offer of *Christ*, and should wonder at the love of the Lord in doing this; he makes nothing of it, but goes from the Church, and sayes, We must give Ministers the wall in the Pulpit; and, poor men, they must have somewhat to say & preach for their living: There was a good plain Sermon to day, the man seems to mean well, but I think he be no great

great Scholar; and so makes no more of the offer of *Christ*, then of the offer of a straw at their feet. If a good bargain be offered them, they will forget all their business to accomplish that; yet they make light of this offer, *Mat.* 22. 5.

Christ our onely Redeemer.

Secondly, *The desperate unbeliever:* that seeing his sins to be so great, and feeling his heart so hard, and finding but little good from God, since he sought for help, (like *Cain*) flieth from the presence of the Lord; like a mad Lion he breaks his chains of restraining grace, and runneth roaring after his prey, after his cups, queans, lusts, &c. and so will not honour Christ with such a great cure of such great sins, that he shall never have the credit of it, nor will be beholding to him for such a kindnesse.

2. The desperate unbeliever.

Thirdly, *the presumptuous unbeliever:* that seeing what sins he hath committed, and it may be having a little touch, and some sorrow for his sins, catcheth at Christ, hoping to be saved by him before ever he come to be loaden

3. The presumptuous unbeliever.

christ our onely Redeemer.

loaden with ſin as the greateſt evil, or Gods wrath kindled againſt him as his greateſt curſe; and ſo catching at *Chriſt*, hopes he hath *Chriſt*, and hoping he hath *Chriſt* already, ſhuts out *Chriſt* for the future, and ſo rejects him, *Mich.*3.11. You ſhall have theſe men and women complain never of the want, but onely of the weakneſſe of their faith, and they will not be beaten off from thence; let them hear never ſo much of their miſery, nor ſee never ſo much of their ſin, yet they will not be beaten off from truſting to Chriſt.

4. To the tottering and doubtfull unbeliever.

Fourthly, *the tottering, doubtfull unbeliever:* one that is in a queſtion whether he had beſt have Chriſt or no: he ſees ſome good in Chriſt that he would gladly have him for; as, There I ſhall heaven, and pardon, and grace, and peace; and yet he ſees many things he diſlikes with Chriſt; as, namely, then farewel merry meetings, paſtimes, cards, and dice, pleaſure and ſinfull games; and hence they totter this way and that way, not knowing whe-

whether they had beſt have Chriſt or no, *Jam.*1.6,7. theſe people reject *Jeſus Chriſt.*

Chriſt our onely Redeemer.

IV. And now come and ſee the greatneſſe of this ſin.

IV. The great evil in rejecting Chriſt.

1. It's a moſt *bloudy ſin*, it's a trampling under foot the bloud of the Son of God, *Heb.*10.21.

1. A bloudy ſin.

2. It's a moſt *diſhonouring ſin*; for, as by the firſt act of faith a man glorifieth God by obeying all the Law at an inſtant in Chriſt: ſo, by rejecting him, thou doſt break all thoſe Lawes of God in an inſtant, and ſo doſt diſhonour him.

2. A diſhonoring ſin.

3. It's a moſt *ungratefull ſinne*, it's deſpiſing Gods greateſt love, which the Lord takes moſt heavily.

3. An ungratefull ſin.

4. It's a moſt *inexcuſable ſin*: for what have you to caſt againſt *Jeſus Chriſt?* Oh, my ſins are ſo great, thou wilt ſay. But take *Chriſt*, his bloud will waſh thee from all thy ſins.

4. An inexcuſable ſin.

Oh! but mine heart is hard, and my mind blind.

Object.

Yea, but take me, and I will break thine heart, open thine eyes. A new heart

Anſw.

Christ our onely Redeemer.

heart is Gods gift, and he hath promiſed to create it in us.

Obj. Oh! but then I muſt forſake all my pleaſures.

Anſw. Thou ſhalt have them fully, continually, infinitely in Chriſt.

Object. Oh! but I cannot take Chriſt.

Anſw. Oh! but Chriſt can give thee an hand to receive him, as well as give away himſelf.

5. An heavie ſin.

5. It is a *moſt heavy ſin.* What ſin will gripe ſo in hell as this? *Joh.*3.19. God the Father ſhall ſtrike the Devils for breaking the Law of the creation; but God the Son ſhall ſtrike thee, and the Comforter himſelf ſhall ſet himſelf againſt thee, for deſpiſing the means and offers of redemption. The Devils might never have had mercy, but thou ſhalt think with anguiſh, and vexation, and madneſſe of heart, I might have had a *Chriſt*, he was offered unto me: Mercy wooed this ſtubborn proud heart to yield. But, O rock of Adamant that I was, it did not affect me. Oh flie ſpeedily to this *City of Refuge, leſt the purſuer of blood overtake thee.*

A-

Away then out of your ſelves to the Lord Jeſus. Heaven and earth leave thee, and have forſaken thee: now there is but one more that can doe thee good, and deliver thy ſoul from endleſſe ſorrow: go to him, and take hold on him, not with the hand of preſumption and love to thy ſelfe, to ſave thy ſelfe, but with the hand of faith, and love to him, to honour him.

Chriſt our onely Redeemer.

Uſe 5. Of invitation to take hold on Chriſt.

I am well enough already; what tell you me of *Chriſt?*

Object.

This is the damning ſinne of theſe times; when men have Chriſt offered unto them, foretelling them elſe of wrath to come, they ſay they are well; hence feeling no judgement here, they feare no wrath hereafter; hence being well, they feel no need of Chriſt; hence till they die they never ſeek out for a Saviour. Men will not come into the Ark already made for them, before the flood ariſe. The world makes ſo much of thoſe it nurſeth up, that they are unwilling to come to heaven, when they are called to come home.

Anſw.

Security a dangerous ſin.

But

Christ our onely Redeemer.

Object.

Answ.

But it may be *Christ* hath not redeemed me, nor shed his bloud for me, therefore why should I goe to him?

It may be it is true, may be not; yet doe thou venture, as those *Joel* 2. *Who knowes but the Lord may return?* It is true, God hath elected but few, and so the Son hath shed his bloud, and died but for a few; yet this is no excuse for thee to lie down and say, What should I seek out of my selfe for succour? Thou must in this case venture & try, as many men amongst us do now, who hearing of one good living fallen, twenty of them will go and seek for it, although they know only one shall have it. Therefore say as those Lepers in *Samaria*, If I stay here in my sinnes, I die; if I go out to the camp of the *Syrians*, we may live, we can but die however: if I go out to *Christ*, I may get mercy, however, I can but die, and it is better to die at Christs feet, than in thine own puddle: Content not your selves therefore with your bare reformation

To say that Christ hath not redeemed thee, is no excuse for not comming to Christ.

Christ our onely Redeemer.

ion and amending your lives; this is ut to croſſe the debt in thine owne ook, it remaineth uncancelled in the reditors book ſtill: but goe, take, ofer up this eternall ſacrifice before he eyes of God the Father, and cry uilty at his barre, and look for mery from him; ſigh under thy bonage, that as *Moſes* was ſent unto the *Iſraelites*, ſo may *Chriſt* be ſent into ny ſoule. Reſt not therefore in the ght or ſenſe of a helpleſſe conditin, ſaying; I cannot helpe my ſelfe, nleſſe Chriſt doth: ſigh unto the ord Jeſus in heaven for ſuccour, and dmire the Lord for ever, that when here was no help, and when he might ave raiſed out of the ſtones children o praiſe him, yet he ſhould ſend his on out of his boſome to ſave thee. o much for this particular.

The fifth *Divine Principle* followes o be handled.

CHAP.

Few are saved, and that with difficulty.

Chap. V.

That those that are saved are very few, and that those that are saved, are saved with very much difficulty.

The fifth Principle.

Strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it, Mat. 7. 14.

Here are two parts.

1. The paucity of them that shall be saved; *few find the way thither.*

2. The difficulty of being saved: *Strait and narrow is the way and gate unto life.*

Hence arise two Doctrines.

Doct. 1. That the number of them that shall be saved is very small, *Luke* 13. 24. the Devill hath his drove, and *swarmes* to go to hell, as fast as Bees to their Hive; Christ hath his *Flock*, and that is but *a little flock*; hence Gods children are called *Jewels*, *Mal.* 3. 17. which commonly are kept secret, in respect of the other lumber in the house; hence they are called *Strangers* and *Pilgrims*, which are very few in respect of the inhabitants of

Luke 12. 32.

of the countrey through which they paſſe: hence they are called *ſonnes of God*, 1 John 3. 2. *Of the bloud Royall*, which are few in reſpect of common ſubjects.

Few are ſaved, & that with difficulty.

But ſee the truth of this point in theſe two things.

First, look to all ages and times of the world. Secondly, to all places and perſons in the world, and we ſhall ſee few men were ſaved.

Few ſaved in all ages..

I.

1. Look to all ages, and wee ſhall find but a handfull ſaved. As ſoon as ever the Lord began to keep houſe, and there were but two families in it, there was a bloudy *Cain* living, and a good *Abel* ſlain. And as the world increaſed in number, ſo in wickedneſſe, *Gen.*6.12. it is ſaid, *All fleſh had corrupted their wayes*; and amongſt ſo many thouſand men, not one righteous but *Noah*, and his family; and yet in the Arke there crept in a curſed *Cham*.

As the world increaſe in number, ſo in wickedneſſe.

Afterwards, as *Abrahams* poſterity increaſed, ſo we ſee their ſinne abounded. When his poſterity was in *Egypt*,

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where one would think, if ever men were good, now it would appeare, being so heavily afflicted by *Pharaoh*, being by so many miracles miraculously delivered by the hand of *Moses*, yet most of these *God was wroth with*, Heb. 3. 12. and onely two of them, *Caleb* and *Joshua* went into *Canaan*, a type of heaven. Look into *Solomons* time, what glorious times! what great profession was there then! Yet after his death, *ten Tribes* fell to the odious sin of Idolatry, following the command of *Jeroboam* their King. Look further into *Isaiahs* time, when there were multitudes of Sacrifices and prayers, *Isai.* 1. 11. yet then there was but a *remnant*, nay, a very *little* remnant that should bee saved. And look to the time of Christs comming in the flesh (for I pick out the best time of all) when one would think by such Sermons he preached, such miracles hee wrought, such a life as hee led, all the *Jewes* should have entertained him, yet it is said, *He came unto his own, and they received him not.* So few, that

Isai. 1. 9.

John 1. 12.

Christ

Few are saved, & that with difficulty.

Christ himselfe admires at one good *Nathanael*, *behold an Israelite in whom there is no guile.* In the Apostles time, many indeed were converted, but few comparitively, and amongst the best Churches many bad: as that at *Philippi*, *Phil.* 3. 18. Many had a name to live, but were dead, and *few* only kept their garments unspotted. And presently after the Apostles time, *many grievous wolves came and devoured the sheep*; and so in succeeding ages, *Rev.* 12.9. *All the earth wondred at the whore in skarlet.*

Rev. 3.4.

Acts 20. 28, 29, 30.

And in *Luthers time*, when the light began to arise againe, he saw so many canall Gospellers, that he breaks out in one Sermon, into these speeches, *God grant I may never live to see those bloudy dayes that are comming upon an ungodly world.* *Latimer* heard so much prophaneness in his time, that he thought verily dooms day was just at hand. And have not our eares hard censuring those in the *Palatinate*, where (as 'tis reported) many have fallen from the glorious Gospell to

Luther.

Latimer.

Few are saved, & that with difficulty.

II. Few shall be saved in all places.

Popery, as fast as leaves fall in *Autumn*. Who would have thought there had lurked such hearts under such a shew of detesting Popery, as was among them before? And at Christs comming, *shal he find faith on the earth?*

2. Let us look into all places and persons, and see how few shall be saved. The world is now split into four parts, *Europe*, *Asia*, *Africa*, and *America*: and the three biggest parts are drowned in a deluge of prophaneness and superstition; they doe not so much as professe Christ; you may see the sentence of death written on these mens foreheads, *Jer.* 10. *ult.* But let us look upon the best part of the world, and that is *Europe*, how few shall be saved there? First, the *Grecian* Church, howsoever now in these dayes, their good Patriarch of *Constantinople* is about a generall Reformation among them, and hath done much good; yet are they for the present, and have been for the most part of them, without the saving means of knowledge. They content themselves

Jer. 10. 25. Powre out thy fury upon the heathen that know thee not, and upon the families that call not upon thy name, &c.

ſelves with their old ſuperſtitions, having little or no preaching at all. And for the other parts, as *Italy*, *Spain*, *France*, *Germany*, for the moſt part they are Popiſh; and ſee the end of theſe men, 2 *Theſ.* 2. 9, 10, 11, 12. And now amongſt them that carry the badge of honeſty, I will not ſpeak what mine ears have heard, and my heart believes concerning other Churches: I will come into our own Church of *England*, which is the moſt flouriſhing Church in the world: never had Church ſuch Preachers, ſuch means; yet have we not ſome Chappels and Churches ſtand as dark lanthorns without light, where people are led with blind, or idle, or licentious Miniſters, and ſo both fall into the ditch?

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Few ſhall be ſaved in *England*. 1 Cor. 1. 29.

Nay, even amongſt them that have the means of grace, but few ſhall be ſaved. It may be ſometimes amongſt ninety nine in a Pariſh, Chriſt ſends a Miniſter to call ſome *one* loſt ſheep among them, *Matthew* 13. Three grounds were bad where the ſeed was

Luke 15. 24, 25.

Few are saved, and that with difficulty.

Chryſoſtome thought in *Antioch*, an hundred could not be ſaved.

ſown, and onely one ground good. It's a ſtrange ſpeech of *Chryſoſtom* in his fourth Sermon to the people of *Antioch*, where he was much beloved, and did much good: *How many do you think* (ſaith he) ſhall be ſaved in this citie? *It will be an hard ſpeech to you, but I will ſpeak it; though here be ſo many thouſands of you, yet there cannot be found an hundred that ſhall be ſaved, and I doubt of them too; for what villany is there among youth? what ſloth in old men?* and ſo he goes on. So ſay I, never tell me we are baptized, and are Chriſtians, and truſt to Chriſt; let us but ſeparate the Goats from the Sheep, and exclude none but ſuch as the Scripture doth, and ſets a croſſe upon their doors, with, *Lord have mercy upon them*, and we ſhall ſee onely few in the City ſhall be ſaved.

Thoſe which the Scripture excludes from ſalvation.

1. The prophane.

1. Caſt out all the *prophane people* among us, as drunkards, ſwearers, whores, liers, which the Scripture brands for black ſheep, and condemns them in an hundred places.

2. The Civill men.

2. Set by all *Civill men*, that are but

wolves

wolves chained up, tame Devils, ſwine in a fair medow, that pay all they owe, and do no body any harm, yet do none any great good, that plead for themſelves and ſay, Who can ſay black is mine eye? Theſe are righteous men, whom Chriſt never came to call; *For he came not to call the righteous but ſinners to repentance.*

Few are ſaved, and that with difficulty.

3. Caſt by all *Hypocrites*, that like ſtage-players, in the ſight of others, act the parts of Kings, and honeſt men; when look upon them in their tyring houſe, they are but baſe varlets.

3. The hypocrites.

4. *Formall Profeſſors*, and *Carnall Goſpellers*, that have a thing like *faith*, and like *ſorrow*, and like *true repentance*, and like *good deſires*, but yet they be but pictures, they deceive others and themſelves too, 2 *Tim.* 3. 5.

4. The formall profeſſors.

Set by theſe four ſorts, how few then are to be ſaved, even among them that are hatcht in the boſome of the Church?

Uſe 1. Of encouragement.

Firſt, here then is an Uſe of *encouragement*. Be not diſcouraged by the name of ſingularity. What? do you

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think your self wiser than others? and shall none be saved but such as are so precise as Ministers prate? Are you wiser than others, that you think none shall go to heaven but your self? I tell you, if you would be saved, you must be singular men, not out of *faction*, but out of *conscience*, *Acts* 24.16.

Tit. 2. 14.

Use 2. Of terror.

Secondly, here is matter of *terror* to all those that be of opinion, that few shall be saved; and therfore when they are convinced of the danger of sin by the Word, they flie to this shelter, if I be damned, it will be woe to many more besides me then; as though most should not be damned. Oh yes, the most of them that live in the Church shall perish: and this made an *Hermit* which *Theodoret* mentions, to live 15 years in a cell in a desolate wilderness, with nothing but bread and water, and yet doubted after all his sorrow, whether he should be saved or no. Oh! Gods wrath is heavie, which thou shalt one day bear.

Use 3. Of exhortation to all confident people.

Thirdly, this ministreth *exhortation* to all *confident people*, that think they believe

believe and say, they doubt not but to be saved, and hence do not much fear death. Oh! learn hence to suspect and fear your estates, and fear it so much, that thou canst not be quiet untill thou hast got some assurance thou shalt be saved. When Christ told his Disciples that one of them should betray him, they all said, *Master, Is it I?* but if he had said, eleven of them should betray him, all except one, would they not all conclude, *Surely it is I?* If the Lord had said, onely *Few* shall be damned, every man might fear, it may be it is I; but now he says, *most* shall, every man may cry out and say, Surely it is I. No humble heart, but is driven to and fro with many stinging fears this way; yet there is a generation of presumptuous, brazen-fac'd, bold people, that confidently think of themselves, as the *Jewes* of the *Pharisees* (being so holy and strict) that if God save but two in the world, they shall make one.

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Presumptuous men think of themselves as the Jews did of the Pharisees.

The child of God indeed *is bold as a Lion*; but he hath Gods Spirit and promise,

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promiſe, aſſuring him of his eternall welfare. But I ſpeak of divers that have no ſound ground to prove this point (which they pertinaciouſly defend) that they ſhall be ſaved. This confident humour rageth moſt of all in our old profeſſors at large, who think, that's a jeſt indeed, that having been of a good belief ſo long, that they now ſhould be ſo far behind-hand, as to begin the work, and lay the foundation anew. And not onely among theſe, but amongſt divers ſorts of people whom the Devil never troubles, becauſe he is ſure of them already, and therefore cries peace in their ears, whoſe *conſciences* never trouble them, becauſe *that* hath ſhut its eyes; and hence they ſleep, and ſleeping dream that God is mercifull unto them, and will be ſo; yet never ſee they are deceived, untill they awake with the flames of hell about their ears; and the *world* troubles them not, they have their hearts deſire here, becauſe they are friends to it, and ſo enemies to God. And *Miniſters*

Confidence rages worſt in profeſſors at large

The Devill never troubles ſome men, becauſe he is ſure of them already.

ters never trouble them, for they have none such as are fit for that work neer them; or if they have, they can sit and sleep in the Church, and chuse whether they will believe him. And their friends never trouble them, because they are afraid to displease them. And God himself never troubles them, because that time is to come hereafter. This one truth well pondered and thought on, may damp thine heart, and make thy conscience flie in thy face, and say, *Thou art the man*; it may be there are better in hell than thy self that art so confident; and therefore tell me what hast thou to say for thy self, that thou shalt be saved? In what thing hast thou gone beyond them that *think they are rich and want nothing, who yet are poor, blind, miserable, and naked.*

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Friends never reprove some men, because of displeasing them.

Thou wilt say happily, first, I have left my sinnes I once lived in, and am now no drunkard, no swearer, no liar, &c. *Obj.* 1.

I answer, thou mayst be washt from thy mire (the pollution of the world) and *Answ.*

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and yet be a swine in Gods account, 2 *Pet.*2. 20. thou mayst live a blamelesse, innocent, honest, smooth life, and yet be a miserable creature still, *Phil.*3.6.

*Object.*2.

But I pray, and that often.

Answ.

This thou mayst do, and yet never be saved, *Isai.*1.11. *To what purpose do your multitude of Sacrifices?* Nay, thou mayst pray with much affection, with a good heart, as thou thinkest, yet a thousand miles off from being saved, *Prov.*1.28.

*Obje.*3.

But I fast somtimes, as well as pray.

Answ.

So did the Scribes and Pharisees, even twice a week, which could not be publike, but private fasts. And yet this righteousnes could never save them.

Obj. 4.

But I hear the word of God, and like the best Preachers.

Answ. Ezek.33. 31,32.

This thou mayst do too, and yet never be saved. Nay, thou mayst so hear, as to receive much *joy* and comfort in hearing, nay, to believe and catch hold on Christ, and so say and think *he is thine*, and yet not be saved; as the stony ground did, *Matth.* 13.

who

who heard the word with *joy*, and for *season believed*.

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I read the Scriptures often. *Obj.* 5.

This you may doe too, and yet never be saved; as the Pharisees, who were so perfect in reading the Bible, that Christ needed but only say, *It hath been said of old time*, for they knew the text and place well enough without intimation. *Answ.*

But I am grieved, and am sorrowfull, and repent for my sins past. *Obj.* 6.

Judas did thus, *Mat.* 27. 3. hee repents himselfe with a legall repentance for fear of hell, and with a naturall sorrow for dealing so unkindly with Christ, in betraying not onely bloud, but innocent bloud. True humiliation is ever accompanied with hearty reformation. *Answ.*

Oh! but I love good men, and their company. *Obj.* 7.

So did the *five fooliſh Virgins* love the company, and (at the time of *extremity*) the very *oyle* and *grace* of the *wiſe*, yet they were locked out of the gates of mercy. *Answ.*

But

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But God hath given me mor *knowledge* than others, or than I m ſelfe had once.

Obj. 8. This thou mayſt have, and be abl

Anſw. to teach others, and think ſo of th ſelfe too, and yet never be ſaved.

Rom. 2. 18. But I keep the Lords day ſtrictly.

Obj. 9. So did the Jews, whom yet Chri

Anſw. condemned, and were never ſaved.

Obj. 10. I have very many *good deſires* an *endeavours* to get heaven.

Anſw. Theſe thou and thouſands ma have, and yet miſſe of heaven.

Luke 13. 24. Many ſhall *ſeek* to enter in at tha narrow gate, and not be able.

Obj. 11. True, thou wilt ſay, many men d many duties, but without any *life* o *zeale*; I am zealous.

Anſw. So thou mayſt be, and yet never b

Phil. 3. 6. 11. ſaved, as *Jehu*; *Paul* was zealous whe he was a Phariſee, and if he was ſo fo a falſe Religion, and a bad cauſe, why much more mayſt thou be for a good cauſe; ſo zealous, as not only to cr out againſt prophaneneſſe in the wic ked, but civill honeſty of others, an hypocriſie of others, yea, even of th cold-

coldneſſe of the beſt of Gods people: thou mayſt be the fore-horſe in the Teame, and the Ring-leader of good exerciſes amongſt the beſt men, (as *Joaſh* a wicked King was the firſt that complained of the negligence of his beſt Officers in not repairing the Temple) and ſo ſtirre them up unto it: nay, thou mayeſt be ſo forward, as to bee perſecuted, and not yeeld an inch, nor ſhrink in the wetting, but mayſt manfully and couragiouſly ſtand it out in time of perſecution, as the *thorny ground* did: ſo zealous thou mayſt bee, as to like beſt of, and to flock moſt unto the moſt zealous Preachers, that ſearch mens conſciences beſt, as the whole countrey of *Judea* came flocking to *John's* Miniſtry, and delighted to heare him for a ſeaſon; nay, thou mayſt be zealous, as to take ſweet delight in doing of all theſe things, *Iſai.* 58. 2,3. *They delight in approaching neer unto God*, yet come ſhort of heaven.

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2 Chron. 44.4,5,6.

But thou wilt ſay, True, many a man rides poſt, that breaks his neck at

Obj. 12.

Few are saved, and that with difficulty.

at last: many a man is zealous, but his fire is soon quench'd, and his zeale is soon spent; they hold not out; whereas I am constant, and persevere in godly courses.

Answ. So did that young man, yet he was a graceless man, *Matth.* 19. 20. *All these things have I done from my youth:* what lack I yet?

Obj. 13. It is true, hypocrites may persevere, but they know themselves *to be naught* all the while, and so deceive others: but I am perswaded that I am in *Gods* favour, and in a safe and happy estate, since I doe all with a good heart for God.

Answ. This thou mayst verily think of thy selfe, and yet be deceived, and damned, and goe to the Devill at last. Pro. 14. 12. *There is a way* (saith *Solomon*) *that seemeth right to a man, but the end thereof is the way of death.* For he is an hypocrite not onely that makes a seeming outward shew of what hee hath not, but also that hath a true shew of what indeed there is not. The first sort of hypocrites deceive others onely;

Some hypocrites deceive themselves some deceive others

the

the latter having ſome inward, yet common work, deceive themſelves too, *Jam.*1.26. *If any man ſeem to be religious* (ſo many are, and ſo deceive the world,) but it is added, *deceiving his own ſoule.* Nay, thou mayſt goe ſo fairly, and live ſo honeſtly, that all the beſt Chriſtians about thee may think well of thee, and never ſuſpect thee, and ſo mayſt paſſe through the world, and die with a deluded comfort, that thou ſhalt go to heaven, and be canonized for a Saint in thy Funerall Sermon, and never know thou art counterfeit, till the Lord brings thee to thy ſtrict and laſt examination, and ſo thou receiveſt that dreadfull ſentence, *Go ye curſed:* ſo it was with the *five fooliſh Virgins* that were never diſcovered by the *wiſe*, nor by themſelves, untill the gate of grace was ſhut upon them. If thou haſt therefore no better evidences to ſhew for thy ſelfe, that thine eſtate is good, then theſe, Ile not give a pins point for all thy flattering falſe hopes of being ſaved: but it may be thou haſt

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Matt. 25. The five fooliſh virgins.

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never yet come so far as to this pitch; and if not, Lord, what will become of thee? Suspect thy self much, and when in this shipwrack of souls thou seest so many thousands sink, cry out, and conclude, It's a wonder of wonders, and a thousand and a thousand to one, if ever thou commest safe to shore.

Use 4. Strive to be saved.

Oh! strive then to be one of them that shall be saved, though it cost thee thy bloud, and the losse of all that thou hast, labour to go beyond all those that go so far, and yet perish at the last. Do not say, that seeing so few shall be saved, therefore this discourageth me from seeking, because all my labour may be in vain. Consider that Christ here makes another and a better use of it, *Luke* 13.24. Seeing that *many shall seek and not enter*, *therefore* (saith he) *strive to enter in at the strait gate*; venture at least, and try what the Lord will do for thee.

Quest.

Wherein doth the child of God, (and so how may I) go beyond these hypocrites that go so far?

In

In three things principally.

First, no unregenerate man, though he go never so far, let him do never so much, but he lives in some one sin or other, secret or open, little or great. *Judas* went far, but he was covetous. *Herod* went far, but he loved his *Herodias*. Every dog hath his kennel, every swine hath his swill, and every wicked man his lust; for no unregenerate man hath fruition of God to content him, and there is no mans heart but it must have some good to content it, which good is to be found onely in the fountain of all good, and that is God; or in the cistern, and that is in the creatures: hence a man having lost full content in God, he seeks for, and feeds upon contentment in the creature, which he makes a God to him, aud here lies his lust or sinne, which he must needs live in. Hence, ask those men that go very far, and take their penny for good silver, and commend themselves for their good desires: I say, ask them, if they have no sin; Yes, say they, who can live without

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Answ. Wherein a child of God goeth beyond an hypocrite.

1. No unregenerate man but lives in some known sin.

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out sin? and so they give way to sin, and therefore live in sin; Nay, commonly, all the duties, prayers, care, and zeal of the best hypocrites are to hide a lust; as the whore in the *Proverbs*, that wipes her mouth, and goes to the Temple, and payes her vowes; or to feed a lust, as *Jehu* his zeale against *Baal*, was to get a Kingdome. There remains a root of bitternesse in the best hypocrites, which howsoever it be lopt off sometimes by sickenesse, or horror of conscience, and a man hath purposes never to commit again, yet there it secretly lurks; and though it seemeth to bee bound and conquered by the *Word*, or by *Prayer*, or by outward *Crosses*, or while the hand of God is upon a man, yet the inward strength and power of it remains still; and therefore when temptations, like strong *Philistines*, are upon this man againe, hee breakes all vowes, promises, bonds of God, and will save the life of his sin.

Hypocrites like the whore in the *Proverbs*, or like *Jehu*, zealous against *Baal*, but for their own ends.

2. Unregenerate men are not poore in Spirit.

Secondly, no unregenerate man or woman ever came to be poore in spirit,

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rit, and so to be carried out of all duties unto Christ: if it were possible for them to forsake and break loose for ever from all sin, yet here they stick as the Scribes and Pharisees, and so like zealous *Paul* before his conversion, they fasted, and prayed, and kept the Sabbath, but they rested in their legal righteousnesse, and in the performance of these and the like duties. Take the best Hypocrite that hath the most strong perswasions of Gods love to him, and ask him, why he hopes to be saved. He will answer, *I pray, read, hear*, love *good men*, cry out *of the sins of the time*. And tell him again, that an Hypocrite may climb these stairs and go as farre; He will reply, true indeed, but they do not what they do with a sound heart, but to be seen of men. Mark now, how these men feel a good heart in themselves, and in all things they do, and therefore feel not a want of all good, which is povertie of spirit, and therefore here they fall short, *Isa.* 66. 2. there were divers Hypocrites for-

Few are saved, and that with difficulty.

God looks on the poor in Spirit.

ward for the worship of God in the Temple, but God loathes these, because not poor in spirit, to them onely it is said the Lord will look. I have seen many professors very forward for all good duties, but as ignorant of Christ when they are sifted, as blocks. And if a man (as few do) know not Christ, he must rest in his duties, because he knows not Christ to whom he must go and be carried if ever he be saved. I have heard of a man that being condemned to die thought to escape the gallows, and to save himself from hanging by a certain gift he said he had of whistling: so men seek to save themselves by their gifts of *knowledge*, gifts of *memory*, gifts of *prayer*, and when they see they must die for their sins, this is the ruine of many a soul, that though he forsake Egypt and his sins, and flesh-pots there, and will never be so as he hath been, yet he never cometh into *Canaan*, but loseth himself and his soul in a wilderness of many *duties*, and there perisheth.

Thirdly,

Thirdly, if any unregenerate man come unto *Christ*, he never gets into *Christ*, that is, never takes his *eternall rest* and *lodging in Jesus Christ onely*, Heb.4.4. *Judas followed Christ for the Bagge*, he would have the *Bagge* and *Christ* too. The young man came unto Christ to be his Disciple, but he would have *Christ* and the *world* too; they will not content themselves with Christ alone, nor with the world alone, but make their markets out of both, like whorish wives, that will please their hushands and others too. Men in distresse of conscience, if they have comfort from Christ, they are contented; if they have salvation from hell by Christ, they are contented: but Christ himself contents them not. Thus far an hypocrite goes not. So much for the first Doctrine observed out of the Text. I come now to the second.

Few are saved, and that with difficulty.

3. Unregenerate men never take their rest in Christ onely.

Doct. 2. *That those that are saved; are saved with much difficulty: or, it is a wonderfull hard thing to be saved.*

Doct. 2. Salvation difficult.

The gate is strait, and therefore a

Few are saved, and that with difficulty.

man must sweat and strive to enter: both the entrance is difficult, and the progresse of salvation too. *Jesus Christ* is not got with a wet finger. It is not wishing and desiring to be saved, will bring men to heaven; hells mouth is full of *good wishes*. It is not shedding a tear at a Sermon, or blubbering now and then in a corner, and saying over thy prayers, and crying God mercy for thy sins, will save thee. It is not *Lord have mercy upon us*, will do thee good. It is not comming constantly to Church; these are easie matters. But it is a tough work, a wonderfull hard matter to be saved, 1 *Pet.* 4.18. Hence the way to heaven is compared to a *Race*, where a man must put forth all his strength, and stretch every limb, and all to get forward. Hence a Christians life is compared to *wrestling*, *Eph.*6. 12. All the policy and power of hell buckle together against a Christian, therefore he must look to himself, or else he falls. Hence it is compared to *fighting*, 2 *Tim.* 4.7. a man must fight against

gainſt the *Devil*, the *World*, *Himſelf*, who ſhoot poyſoned bullets in the ſoul, where a man muſt kill or be killed. God hath not lined the way to *Chriſt* with velvet, nor ſtrewed it with ruſhes. He will never feed a ſlothfull humour in man, who will be ſaved, if Chriſt and Heaven would drop into their mouthes, and if any would bear their charges thither: If *Chriſt* might be bought for a few cold wiſhes, and lazy deſires, he would be of ſmall reckoning amongſt men, who would ſay, *lightly come, lightly go.* Indeed Chriſts *yoke is eaſie* in it ſelf, and when a man is got into Chriſt, nothing is ſo ſweet; but for a carnal dull heart, it is hard to draw in it; for,

Few are ſaved, and that with difficulty.

Salvation compared to fighting.

There are four ſtrait gates which every one muſt paſſe through before he can enter into heaven.

Four ſtrait gates to be paſt through before we can enter into heaven.

1. There is the ſtrait gate of *Humiliation:* God ſaveth none but, firſt he humbleth them; now it is hard to paſſe through the gates and flames of hell; for a heart as ſtiffe as a ſtake, to bow; as hard as a ſtone, to bleed for the

1. The ſtrait gate of humiliation.

Few are saved, and that with difficulty.

the leaſt prick, not to mourn for one ſin, but all ſins; and not for a fit, but all a mans life time; Oh it is hard for a man to ſuffer himſelf to be loaden with ſin, and preſt to death for ſin, ſo as never to love ſin more, but to ſpit in the face of that which he once loved as dearly as his life. It is eaſie to drop a tear or two, and be Sermon-ſick; but to have a heart rent *for* ſin and *from* ſin, this is true humiliation and this is hard.

2. Of the ſtrait gate of faith.

2. The ſtrait gate of *Faith*, *Eph.* 1. 19. It's an eaſie matter to preſume but hard to beleeve in Chriſt. It is eaſie for a man that was never humbled, to beleeve and ſay, *'Tis but believing:* but it is an hard matter for a man humbled, when he ſees all his ſins in order before him, the *Devil* and *Conſcience* roaring upon him, and crying out againſt him, and God frowning upon him, now to call God *Father*, is an hard work. *Judas* had rather be hang'd than believe. It is hard to ſee a Chriſt as a rock to ſtand upon, when we are overwhelmed with ſor-

sorrow of heart for sinne. It is hard to prize Christ above ten thousand worlds of pearl: 'tis hard to desire Christ, and nothing but Christ; hard to follow Christ all the day long, and never to be quiet till he is got in thine armes, and then with *Simeon* to say, *Lord, now lettest thou thy servant depart in peace.*

Few are saved, and that with difficulty.

3. The strait gate of *Repentance.* It is an easie matter for a man to confess himself to be a sinner, and to cry God forgiveneſſe untill next time: but to have a bitter sorrow, and so to turn from all sin, and to return to God, and all the wayes of God, which is true repentance indeed; this is hard.

3. Of the strait gate of repentance.

4. The strait gate of *opposition of Devils*, the *World*, and a mans own *Selfe*, who knock a man down when he begins to look towards Christ and heaven.

4. Srait opposition.

Hence learn, that every easie way to heaven is a false way, although Ministers should preach it out of their Pulpits, and Angels should publish it out of heaven.

Use. Of Instruction.

Now

Few are saved, and that with difficulty.

Nine false wayes to salvation discovered 1. The broad way. 2. The way of civil education.

3. The way of good wishes.

Now there are nine easie wayes to heaven, (as men think) all which lead to hell.

1. The common broad way, wherein a whole parish may all go a breadth in it; tell these people they shall be damned, their answer is, then woe to many more besides me.

2. The way of *Civill education*, whereby many wild natures are by little and little tamed, and like wolves are chained up easily while they are young.

3. *Balaams* way of *good wishes*, whereby many people will confess their ignorance, forgetfulnesse, and that they cannot make such shews as others do, but they thank God their hearts are as good, and God for his part accepts (say they) the will for the deed. And, *My son give me thine heart*; the heart is all in all, and so long they hope to do well enough. Poor deluded creatures thus think to break through armies of *sins*, *devils*, *temptations*, and to break open the very gates of Heaven with a few good wishes; they

they think to come to their journeys end without legs, becauſe their hearts are good to God.

Few are ſaved, & that with difficulty.

4. The way of *Formality*, whereby men reſt in the *performance* of moſt or of all *externall duties* without inward life, *Mark* 1.14. Every man muſt have ſome *Religion*, ſome fig-leaves to hide their nakedneſſe. Now this Religion muſt be either true Religion, or the falſe one; if the true, he muſt either take up the *power* of it, but that hee will not, becauſe it is burdenſome; or the *forme* of it, and this being eaſie, men embrace it as their God, and will rather loſe their lives than their Religion thus taken up. This forme of Religion is the eaſieſt Religion in the world; partly, becauſe it eaſeth men of trouble of conſcience, quieting that: Thou haſt ſinned, ſaith conſcience, and God is offended, take a book and pray, keep thy conſcience better, and bring thy Bible with thee. Now conſcience is ſilent, being charmed downe with the forme of Religion, as the Devill is driven away (as they ſay)

4. The way of formality.

Few are saved, & that with difficulty.

The consciences of unregenerate men are often silenced with a forme of religion.

say) with holy water; partly also because the form of religion credits a man, partly because it is easie in it selfe, it's of a light carriage, being but the shadow and picture of the substance of religion; as now, what an easie matter it is to come to church? They heare (at least outwardly) very attentively an houre and more, and then to turne to a proofe, and to turne down a leafe, here's the form. But now to spend Saturday night, and all the whole Sabbath day morning, in trimming the Lamp, and in getting oyle in the heart to meet the Bridegroom the next day, and so meet him in the Word, and there to tremble at the voyce of God, and suck the breast while it is open: and when the word is done, to go aside privatly, and there to chew upon the word, there to lament with tears all the vain thoughts in duties, deadnesse in *hearing*, this is hard, because this is the power of godlinesse, and this men will not take up: so for private *prayer*, what an easie matter is it for a man to say over a

few

few prayers out of some *devout book*, or to repeat some old prayer got by heart since a child, or to have two or three short-winded wishes for Gods mercy in the morning and at night; this form is easie: but now to prepare the heart by serious meditation of God & mans self before he prayes, then to come to God with a bleeding hunger-starved heart, not only with a desire, but with a warrant, I must have such or such a mercy, and there to wrestle with God, although it be an houre or two together for a blessing, this is too hard; men think none doe thus, and therefore they will not.

Few are saved, & that with difficulty.

Book prayer not the power of godlinesse.

Fifthly, the way of *presumption*, whereby men having seen their sins, catch hold easily upon Gods mercy, and snatch comforts, before they are reached out unto them. There is no word of comfort in the book of God intended for such as *regard iniquity in their hearts*, though they do not act it in their lives. Their only comfort is, that the sentence of damnation is not yet executed upon them.

5. The way of presumption.

Sixth-

Few are saved, and that with difficulty.

6. The way of sloth.

Sixthly, the way of *sloth*, whereby men lie still, and say, God must doe all; If the Lord would set up a Pulpit at the Ale-house door, it may be they would heare oftner. If God will alwayes thunder, they will alwayes pray; if strike them now and then with sickneſſe, God shall be paid with good words and promiſes enow, that they will be better if they live; but as long as peace lasts, they will runne to Hell as fast as they can; and if God will not catch them, they care not, they will not return.

7. The way of careleſneſſe.

Seventhly, the way of *careleſneſſe*, when men feeling many difficulties, passe through some of them, but not all, and what they cannot get *now*, they feed themselves with a false hope they shall *hereafter*: they are content to be called Preciſians, and fools, and crazie brains, but they want brokenneſſe of heart, and they will pray (it may be) for it, and passe by that difficulty; but to keep the wound alwaies open, this they will not doe, to be alwayes sighing for help, and never to

give

give themſelves reſt till their hearts are humbled; that they will not; *theſe have a name to live, yet are dead.*

Few are ſaved, & that with difficulty.

Eighthly, the way of *moderation* or honeſt diſcretion, *Rev.*3.16. which indeed is nothing but luke-warmneſſe of the ſoule, and that is, when a man contrives and cuts out ſuch a way to Heaven, as he may be hated of none, but pleaſe all, and ſo do any thing for a quiet life, and ſo ſleep in a whole ſkin. The Lord ſaith, *He that will live godly, muſt ſuffer perſecution*: No, not ſo, Lord. Surely (think they) if men were diſcreet and wiſe, it would prevent a great deale of trouble and oppoſition in good courſes; this man will commend thoſe that are moſt zealous, if they were but wiſe; if he meet with a black-mouth'd ſwearer, he will not reprove him, leſt he be diſpleaſed with him; if he meet with an honeſt man, hee'l yield to all he ſaith, that ſo he may commend him; and when he meets them both together, they ſhal be both alike welcome, (what ever hee thinks) to his houſe

8. The Way of moderation.

Few are saved, & that with difficulty.

and table, because he would fain be at peace with all men.

9. The way of Self-love.

Ninthly, and lastly, the way of *Self-love*, whereby a man fearing terribly he shall be damned, useth diligently all means whereby he shall be saved. Here is the strongest difficulty of all, to row against the stream, and to hate a mans selfe, and then to follow Christ fully.

The end of the 5. Principle.

I come now to the sixth generall Head proposed in order to be considered.

Chap. VI.

The sixth Principle, Mans perdition is of himselfe.

That the grand cause of mans eternall ruine, or why so many are damned, and so few saved by Christ, is from themselves.

VVHy will you die? *Ezek.* 33. 11. The great cause why so many people die, and perish everlastingly, is, because they *will*; every man that perisheth, is his owne Butcher, or murtherer, *Matth.* 23. 27. *Hos.* 13. 9. This is the point we purpose to prosecute at the present.

The

The queſtion here wil be, how men plot and perfect their own ruine.

Mans perdition is of himſelf.

Queſt.
Anſw.
How men plot their own ruine.

By theſe foure principall meanes, which are the foure great rocks that moſt men are ſplit upon; and great neceſſity lieth upon every man to know them; for when a powder-plot is diſcovered, the danger is almoſt paſt. I ſay, there are theſe foure cauſes of mans eternall overthrow, which I ſhall handle largely, and make uſe of every particular reaſon when it is opened and finiſhed.

1. By Ignorance.

Firſt, by reaſon of that bloudy black *ignorance* of men, wherby thouſands remain wofully ignorant of their ſpirituall eſtate, not knowing how the caſe ſtands between God and their ſouls; but thinking themſelves to be well enough already, they never ſeek to come out of their miſery, till they periſh in it.

2. By carnall ſecurity.

Secondly, by reaſon of mens *Carnall ſecurity*, putting the evill day farre from them, whereby they feele not their fearfull thraldome, and ſo never groane to come out of the

Mans perdition is of himself.

3. By carnall confidence.

4. By presumption.

slavish bondage of Sinne and Satan.

Thirdly, by reason of mans *Carnall Confidence*, whereby they shift to save themselves by their owne duties and performances, when they feele it.

Fourthly, by reason of mans bold *presumption*. wherby men scramble to save themselves by their own seeming faith, when they see an insufficiency in duties, and an unworthinesse in themselves for God to save them.

Ignorance the first generall Reason of mans ruine.

I will begin with the first Reason, and discover the first traine, whereby men blow up themselves, which is this: They know not their misery, nor that fearfull accursed forlorne estate wherein they lie, but think and say, they shall doe all as well as others; and therefore when any friend perswadeth them to come out of it, & shews them the danger of remaining in such a condition; what is their answer? *I pray you save your breath to coole your broth. Every Fat shall stand on his owne bottom; Let me alone, I hope I have a soul to save, as well as you, and shall be as carefull of it as you shall or can be: You shall*

not

not answer for my soul, I hope I shall do as well as the precisest of you all. Hence likewise, if the Minister come home to them, they go home with hearts full of out-cries against the man, and their tongue dipt in gall against the Sermon. God be mercifull unto us, if all this be true! here's harsh doctrine, enough to make a man run out of his wits, and to drive me to despair. Thus they know not their misery, and not knowing (they are lost and condemned creatures under the everlasting wrath of God) they never *seek, pray, strive*, or follow the means, whereby they may come out of it, and so perish in it, and never know it, till they awake with the flames of hell about their ears. They will acknowledge indeed, many of them, that all men are born in a most miserable estate, but they never apply particularly that generall truth to themselves, saying, *I am the man*, I am *now* under Gods wrath, and may be snatcht away by death *every hour*, and then I am undone and lost for ever.

Mans perdition is of himself.

Many men are so secure, they are not sensible of their sins, till they feel the flames of hell about their ears.

Mans perdition is of himself.

1. Prophane.

2. Unsound.

Now there are two sorts of people that are ignorant of this their miserie.

First, the common sort of prophane, blockish, ignorant people.

Secondly, the finer sort of unsound hollow professors, that have a Peacocks pride, that think themselves fair, and in a very good estate, though they have but one feather on their crest to boast of.

The first sort.

I will begin with the first sort, and shew you the reasons why they are ignorant of their misery, that is, for these four reasons.

Reas. 1. Many men want the saving means of knowledge.

First, sometimes because they want the saving means of knowledge. There's no faithfull Minister, no compassionate *Lot* to tell them of fire and brimstone from heaven for their crying sins; there's no *Noah* to forewarn them of a floud; there's no Messenger to bring them tidings of those Armies of Gods devouring plagues and wrath that are approaching neer unto them; they have no Pilot, poor forsaken creatures, to shew them their

their rocks; they have either no Miniſter at all to teach them, either becauſe the Pariſh is too poor, or the Church-living too great to maintain a faithfull man, (the ſtrongeſt Aſſes carrying the greateſt burdens commonly.) O wofull Phyſitians! ſometimes they be prophane, and cannot heal themſelves; and ſometimes they be ignorant, and know not what to preach, unleſſe they ſhould follow the ſteps of M. *Latimers Frier*; or at the beſt, they ſhoot off a few pot-guns againſt groſſe ſins; or if they do ſhew men their miſery, they licke them whole again with ſome comfortable ill-applied ſentences, (but I hope better things of you my brethren,) the mans Patron may happily ſtorm elſe. Or elſe they ſay commonly, thou haſt ſinned, comfort thy ſelf, but deſpair not, Chriſt hath ſuffered; and thus skin over the wound, and let it feſter within for want of cutting it deeper: I ſay therefore, becauſe they want a faithful watch-man to cry *fire, fire,* in that ſleepy eſtate of ſinne and

Mans perdition is of himſelf.

Many periſh for want of faithfull Miniſters.

Mans perdition is of himself.

darkneſſe wherein they lie; therefore whole Towns, Pariſhes, generations of men, are burnt up, and periſh miſerably, *Lam.*2.14.

*Reaſ.*2. Wicked men never conſider their miſeries.

Secondly, becauſe they have no leaſure to conſider of their miſery, when they have the means of revealing it unto them, as *Felix*, *Acts* 24.25. Many a man hath many a bitter pill given him at a Sermon, hut he hath no leaſure to chew upon it. One man is taken up with ſuits in Law, and another almoſt eaten up with ſuretiſhip, and carking cares how to pay his debts, and provide for his own; another hath a great charge and few friends, and he ſaith the world is hard, and hence, like a Mole, roots in the earth, week-dayes and Sabbath-days; The world thus calling them on one ſide, and luſts on another, and the Devil on the other ſide, they have no leaſure to conſider of *Death*, *Devill*, *God*, nor *themſelves*, *Hell* nor *Heaven*. The Miniſter cries and knocks without, but there is ſuch a noiſe and lumber of tumultuous luſts, and vain thoughts

Many men ſo taken with the cares of the world, they never think of death, God, nor themſelves.

thoughts in their hearts and heads, that all good thoughts are ſad unwelcome gueſts, and are knockt down preſently.

Mans perdition is of himſelf.

Thirdly, becauſe if they have leaſure, they are afraid to know it. Hence people cry out of Miniſters, that they damn all, and will hear them no more, and they will not be ſuch fools as to believe all that ſuch ſay; the reaſon is, they are afraid to know the worſt of themſelves; they are afraid to be cut, and therefore cannot endure the Chyrurgion; they think, to be troubled in mind as others are, is the very high rode to deſpair; and therefore if they do hear a tale, how one after hearing of a Sermon, grew diſtracted, or drown'd or hang'd himſelf, it ſhall be an *item* and a warning to them, as long as they live, for troubling their hearts about ſuch matters. Men of guilty conſciences (hence) flie from the face of God, as priſoners from the Judge, as debters from the creditor. But if the Lord of Hoſts can catch you, you muſt and ſhall

Reaſ. 3. Wicked men are afraid to know their miſeries.

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Reaſ. 4. Wicked men cannot ſee their miſery becauſe they look on it in falſe glaſſes.

ſhall feel with horror of heart that which you fear a little now.

Fourthly, becauſe if they be free from this fooliſh fear, they cannot ſee their miſery, by reaſon that they look upon their eſtates through falſe glaſſes, and by vertue of many falſe principles in their minds, they cheat themſelves.

Which falſe Principles are theſe principally; I will but name them.

1. Firſt, they conceive, God that made them, will not be ſo cruell as to damn them.

2. Secondly, becauſe they feel no miſery (but are very well,) therefore they fear none.

3. Thirdly, becauſe God bleſſeth them in their outward eſtates, in their corn, children, calling, friends, &c. would God bleſſe them ſo, if he did not love them?

4. Fourthly, becauſe they think ſin to be no great evill; for all are ſinners, ſo this cannot miſchieve them.

5. Fifthly, becauſe they think Gods mercy is above all his works, though ſin

Mans perdition is of himself.

in be vile, yet conceiving God to be all mercy, all hony, and no justice, they think they are well.

Sixthly, because they think Christ died for all sinners, and they confesse themselves to be great ones. 6.

Sevently, because they hope well, and so think to have well. 7.

Eighthly, because they do as most do, who never crying out of their sins while they lived, and dying like lambs at last, they doubt not for their parts, but doing as such do, they shall die happily, as others have done. 8.

Ninthly, because their desires and hearts are good, as they think. 9.

Tenthly, because they do as well as God will give them grace, and so God is in the fault onely, if they perish. 10.

These are the reasons and grounds upon which prophane people are deceived.

Now it followeth to shew the grounds on which the finer sort miscarry.

Secondly,

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The second sort. Hollow professors deceive their own souls.

Secondly, hollow Professors cheat and cozen their own souls. It is in our Church, as it is in an old Wood, where there are many tall Trees, yet cut them and search them deeply, they prove pithlesse, sapplesse, hollow, unsound creatures. These men twist their own ruine with a finer thred, an dcan juggle better then the common sort, and cast mists before their own eyes, and so cheat their own souls. It's Ministers first work to turn men from darknesse into this light, *Acts* 26.18. and the Spirits first work to convince men of sin, *Joh.* 16.9. and therefore it's peoples main work to know the worst at first of themselves.

How men come to be deceived about their spiritual estates.
1. Understanding.
2. Conscience.
3. Will.

Now the cause of these mens mistaking is three-fold.

First, the spirituall madnesse and drunkennesse of their *Understanding.*

Secondly, the false bastard-peace begot and nourished in the *Conscience.*

Thirdly, the slye and secret distempers of the *Will.*

First,

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Seven distempers in the mind of man.

First, there are these seven drunken distempers in the understanding, or mind of man, whereby hee commeth to be most miserably deceived.

1. Arrogancy.

First, the understandings *Arrogancy.* You shall never see a man meane and vile in his own eyes, deceived, *Psal.* 25. 9. but a proud man or woman is often cheated. Hence proud *Haman* thought surely he was the man *whom the King would honour*, when in truth it was intended for poore *Mordecai*: For, pride having once over-spread the mind, it ever hath this property, it makes a penny stand for a pound, a spark is blown up to a flame, it makes a great matter of a little *seeming grace*; and therefore the proud *Pharisee*, when hee came to reckon with himselfe, he takes his poor Counter, that is, *I am not as other men, nor as this Publican*, and sets it downe for 1000 l. that is, he esteemes of himselfe as a very rich man for it: So many a man because he hath some good thing in himselfe, as, he is pitifull to the poor, he is a true man though a poor man, he

Arrogant men are like the proud Pharisee, *I am not as other men,*

Mans perdition is of himself.

he was never given to Wine or Women: he magnifieth himselfe for this title, and so deceives and over-reckons himself. There are your *Bristow*-stones like Diamonds, and many cheaters cozen Countrey folks with them, that desire to be fine, and know not what Diamonds are. So many men are desirous to be honest, and to be reputed so, not knowing what true grace means, therefore *Bristow*-stones are pearls in their eyes. A little seeming grace shines so bright in their eyes, that they are halfe bewitched by it, to think highly of themselves, although they be but glittering seeming Jewels in a swines snout. A cab of Doves dung was sold in *Samaria's* time of famine at a great rate; a man living in such a place where all about him are either *ignorant*, or *prophane*, or *civill*, a little morall honesty (dung in respect of true grace) goes a great way, and is esteemed highly of, and he is as honest a man as ever lived. A man that looks through a red glasse, all things appear red; a man looking upon

upon himſelfe through ſome faire ſpectacles, through ſome one good thing that hee hath in himſelfe, appeares faire to him. It is ſaid, *Luke* 20, *ult.* the *Phariſees devoured widows houſes.* Might not this racking of rents make them queſtion their eſtates? No, Why; They for pretence made *long prayers*: ſo, many men are drunk now and then, but they are ſorry; they cannot but ſin, but their deſires are good; they talke idly, but they live honeſtly; they do ill ſometimes, but they meane well. Thus when ſome good things are ſeen in themſelves, pride puffes them up with an overweening conceit of it, and ſo they cozen their own ſouls.

Mans perdition is of himſelf.

Secondly, the underſtandings *Obſtinacy*: whereby the mind having been long rooted in this opinion, that *I am in a good eſtate*, will not ſuffer this conceit to be pluckt out of it. Now your old rooted, yet rotten profeſſors, having growne long in a good conceit of themſelves, will not beleeve that they have been fooles all their

2. Obſtinacy.

Mans perdition is of himself.

their life time, and therefore now must pull down, and lay the foundation again: and hence you shall have many say of a faithfull Minister, that doth convince and condemne them and their estate to be most wofull; What? shall such an upstart teach me? Doth he think to make me dance after his pipe, and to think that all my good *prayers*, my *faith*, my *charity*, have been so long abominable and vile before God? No silver can bribe a man to cast away his old traditional opinions and conceits, whereby hee cheats himselfe, till Christs bloud doe it, 1 *Pet.* 1. 18. And hence the woman of *Samaria* objected this against Jesus Christ, that their old *Fathers worshipped in that mountaine*, and therefore it was as good a place as *Jerusalem*, the place of Gods true worship, *John* 4. 20. Men grow crooked and aged with good opinions of themselves, and can seldome or never be set straight againe. Hence such kind of people, though they would faine be taken for

When men grow aged with good opinion of themselves, are hard to be reduced.

honest

honeſt religious Chriſtians, yet will never ſuſpect their eſtates to be bad themſelves, neither can they endure that any other ſhould ſearch or ſuſpect them to be yet rotten at the heart: and are not thoſe wares and commodities much to be ſuſpected, nay concluded to be ſtark naught, which the ſeller will needs put upon the Chapman without ſeeing or looking on them firſt? It's a ſtrong argument we produce againſt the Papiſts religion to be ſuſpected to be bad, becauſe they obtrude their opinions on their followers, to be believed without any heſitation or diſpute about them, either before or after they have embraced them: certainly thy old *faith*, thy old *prayers*, thy old *honeſty* or form of piety are counterfeit wares, that cannot endure ſearching, becauſe thou wilt not be driven from this conceit, *I am in a good eſtate, I have been ſo long of this good mind, and therefore will not begin to doubt now.* It's to be feared, that ſuch kind of people, as I have much obſerved, are either notoriouſly ignorant,

Mans perdition is of himſelf.

Obſtinate men conceit themſelves in a good eſtate.

Mans perdition is of himself.

or have some time or other faln into some horrible secret grievous sins, as *whoredom*, *oppression*, or the like, the guilt of which lying yet secretly on them, makes them flie from the light of *Gods truth*, which would finde them out, quarrelling both against it and the Ministers that preach it, *Rom.* 2.8. And therefore as it is with theeves when they have any stoln goods brought within doors, they wil not be searched or suspected, but say, they are as honest men as themselves that come to search; for they fear if they be found out, that they shall be troubled before the Judge, and may hardly escape with their lives: so many old professors, when the Minister comes to search them, they clap to the doores upon the *man* and *truth* too, and say, *They hope to be saved as well as the best of them all*; the reason is, they are guilty, they are loath to be troubled and cast down by seeing the worst of themselves, and think it's hard for them to go to heaven & be saved, if they have been in a wrong way al their life time.

An

An honeſt heart will cry after the beſt means, *Lord ſearch me*, Joh.3.20. and open all the doores to the entertainment of the ſtraiteſt, ſtricteſt truths.

Mans perdition is of himſelf.

Thirdly, the underſtandings *Obſcurity*, or *ignorance* of the infinite exactnes, glorious purity, and abſolute perfection of the Law of God; whence it cometh to paſſe that this burning lamp, or bright Sun of Gods law, being ſet and obſcured in their minds, rotten glowworms of their own righteouſnes, doing ſome things according to the law of God, ſhines and gliſters gloriouſly in their eyes, in the dark night-time of diſmal darknes, by doing of which they think they *pleaſe God*, & their *eſtates are very good. I was alive*, ſaith *Paul*, *Rom.* 7. 9. *without the law*; and he gives the reaſon of it, becauſe ſin did but ſleep in him like a cut-throat in an houſe, where all is quiet. Before the law came, he ſaw not that deadly ſecret core of corruptiõ, & that litter of rebelliõ that was lurking in his heart, and therfore thought highly of himſelf for his *own righteouſneſſe*.

3. Obſcurity.

Mans perdition is of himself.

teousnes. The *Gospel* is a *glass* to shew men *the face of God in Christ*, 2 *Cor.* 2. *ult.* The law is that *glass* that sheweth a man *his own face*, and what he himself is. Now if this *glass* be taken away, and not set before a deformed heart, how can a man but think himself fair? And this is the reason why civil men, formalists, almost every one, think better of themselvs then indeed they are, because they reckon without their host, that is, they judge of the number, nature, and greatness of their sins, by their own books, by their own reason, they look not *Gods debt-book*, *Gods exact laws* over, and compare themselves therewith; if they did, it would amaze the stoutest heart, & pluck down mens plumes, and make them say, *Is there any mercy so great as to passe by such sins and to put up such wrongs, and to forgive such sins and debts, one of which alone may undo me, much more so many?*

Gods law a fit glasse for men to see their own misery in.

4. Security of mans understanding a hindrance that men never see themselves.

Fourthly, the understandings *Security or sleepines*, whereby men never reflect upon their own actions, nor compare them with the rule; although they

they have knowledge of the Law of God, yet it is with them, as it is with men that have a fair glaſs before them but never beholding themſelvs in the glaſs, they never ſee their ſpots. This is the woe of moſt *unregenerate men*; they want a reflecting power & light to judge of themſelves by, *Jer.* 8. 6. You ſhall have them think on a Sermon, Here's for ſuch a one, and ſuch an one is touched here; when it may be the ſame Sermon principally ſpeaks of them; but they never ſay, *This concerneth me, I was found out through the goodneſs of the Lord to day, and ſurely the man ſpake unto none but unto me, as if ſome body had told him what I have done.* And hence you ſhall find out many lame Chriſtians, that will yield to all the truths delivered in a Sermon, and commend it too, but go away & ſhake off all truths that ſerve to convince them. And hence many men when they examine themſelves in general, whether they have grace or no, whether they love *Chriſt* or no, they think yes, that they do with all their hearts;

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Men are apt to ſhake off thoſe truths that ſerve to convince them.

Mans perdition is of himself.

yet they neither have this grace or any other, whatever they think, because they want *a reflecting light to judge of generals by their own particular courses.* For tell these men, that he that loves another truly, will often think of him, speak of him, rejoyce in his company, will not wrong him willingly in the least thing: Now ask them, if they *love Christ* thus; If they have any *reflecting light*, they will see, where they have one thought of *Christ*, they have 1000. on other things. *Rejoyce!* nay, they are weary of his company in word, in prayer. And that they doe not onely *wrong him*, but make a light matter of it when it is done; All are sinners, and no man can live without sin. Like a sleepy man (fire burning in his bed-straw) he cries not out, when others haply lament his estate, that see afarre off, but cannot help him, *Isai.*42.25. A man that is to be hang'd the next day, may dream over-night he shall be a King; why? because he is asleep, he *reflects not on himself.* Thou maist go to the Devil, and be damned, and

Isa.42. 25. Therefore he hath powred upon him the fury of his anger, &c.

and yet ever think and dream, *that all is well with thee.* Thou haſt no *reflecting light to judge of thy ſelf.* Pray therefore that the Lord would turn your eyes inward, and do not let the Devil and deluſion ſhut you out of your own houſe, from ſeeing what Court is kept there every day.

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Fifthly, the underſtandings *Impiety*, whereby it leſſens & vilifies the glorious *grace of God* in another: whence it comes to paſſe, that this deluded ſoul ſeeing none much better then himſelf, concludes, If any be ſaved, I ſhall no doubt be one, *Iſa.* 26. 10, 11. Men will not behold the Majeſty of *God* in the lives of his *people*, many a man being too light, yet deſirous to goe and paſs for currant, weighs himſelf with the *beſt people*, & thinks, what have they that I have not? what doe they that I do not? And if he ſee they go beyond him, then he turns his own balance with his finger, and makes them too light, that ſo *he himſelf* may paſs for weight.

5. Impiety of the underſtanding, ſeeing the grace of God.

And this vilifying of them & their grace, judging them to be of no other

Wicked men vilifie Gods people.

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metall then other men, appears in three particulars.

1. By raising false reports upon Gods people.

First, they raise up false reports of Gods people, and nourish a kernel of evil suspitions of them; if they know any sin committed by them, they will conclude, *They be all such:* if they see no offensive sin in any of them, they are then reputed *a pack of Hypocrites:* if they are not so uncharitable (having no grounds) they propheſie they will *hereafter* be as bad as others, though they carry a fair flourish now.

2. By comparing Gods people with themselvs.

Secondly, if they judge well of them, then they compare themselves to them, by taking a scantling onely by their out-side, and by what they see in them; and so, like children, seeing stars a great way off, think them no bigger nor brighter then winking candles. They stand afar off from seeing the inside of a childe of God, they see not *the glory of God filling that Temple*, they see not the sweet influence they receive from heaven, and that fellowship they have with their God; and hence they judge but meanly

y of them, becauſe the out-ſide of a Chriſtian is the worſt part of him, and his glory ſhines chiefly within.

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Thirdly, if they ſee Gods people doe excell them, that they have better lives, better hearts, and better knowledge, yet they will not conclude that *they have no grace*, becauſe it hath not that ſtamp that honeſt mens money hath: But this prank they play, they think ſuch and ſuch good men have a greater meaſure, & a higher degree of grace then themſelves, yet they dare be bold to think and ſay, *Their hearts are as upright, though they be not ſo perfect as others are*: and ſo vilifie the grace that ſhines in the beſt men, by making this gold to differ from their own copper, not eſſentially, but gradually, and hence they deceive themſelves miſerably; not but that one (*ſtar*, or) ſincere Chriſtian differs from another in glory: I ſpeake of thoſe men onely, that never were fixt in ſo high a Sphere as true honeſty dwels, yet falſly father this bad concluſion, that they are upright for their meaſure,

3. They think themſelvs as upright, though not ſo perfect as they.

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sure, that they have not the like measure of grace received as others have.

6. Idolatry.

Sixthly, the understandings *Idolatry*; whereby the mind sets up, and bows down to a false image of grace; that is, the mind being ignorant of the height and excellency of true grace, takes a false scantling of it, and so imagines and fancies within it self, such a measure of common grace to be true grace, which the soul easily having attained unto, conceives it is in the state of grace, and so deceives it selfe miserably, *Rom.* 10. 3. And the mind comes to set up her Image thus.

Men fancy common grace to be true grace.

1. First, the mind is hanted and pursued with troublesome fears of hell, *Conscience* tells him he hath sinned, & the *Law* tells him he shall die, and *Death* appears and tells him, he must shortly meet with him; and if he be taken away in his sinnes, then comes a black day of reckoning for all his privie pranks, a day of bloud, horror, judgement and fire, where no creature can comfort him. Hence saith he, Lord, keep my soule from these miseries; he

he hopeth it shall not prove so evill with him, but fears it will.

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Secondly, hereupon he desireth peace and ease, and some assurance of freedome from these evils. For it is in hell above ground ever to be on the rack of tormenting fears. 2.

Thirdly, that he may have ease, he will not swagger his trouble away, nor drown it in the bottome of the cup, nor throw it away with his Dice, nor play it away at Cards, but desires some grace, (and commonly it's the least measure of it too:) Hereupon he desires to heare such Sermons, and read such books as may best satisfie him concerning the least measure of grace; for, sin onely troubling him, grace only can comfort him soundly: And so, *Grace*, which is meat & drink to an holy heart, is but Physicke to this kind of men, to ease them of their feares and troubles. 3.

Hereupon being ignorant of the height of *true grace*, he fancieth to himselfe such a measure of common *grace* to be true *grace*. As, if he feeles him- 4.

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himself ignorant of that which troubles him: so much knowledge will I then get, saith he. If some foul sinnes in his practice trouble him, these he will cast away, and so reforms: If omission of good duties molests him, he will hear better, & buy some good Prayer-book, and pray oftner. And if he be perswaded such a man is a very honest man, then he will strive to do as he doth; and now he is quieted.

5. When he hath attained unto this pitch of his own, now he thinks himself a young beginner, and a good one too; so that if he dieth, he thinks he shall do well; if he liveth, he thinks and hopes he shall grow better; and when he is come to his own pitch, he here sets down his staffe as fully satisfied. And now if he be prest to get into the estate of grace, his answer is, *That is not to be done now, he thanks God, that care is past.* The truth is (beloved) 'tis too high for him; his own legs could never carry him thither, all his grace coming by his own working, not by God Almightie's power. Let a man have

have falſe weights, he is cheated grieuouſly with light gold; why? becauſe his weights are too light: ſo theſe men have too light weights to judge of the weight of true grace; therefore light, clipt, crackt peeces cheat them. Hence you ſhall have thoſe men commend pithleſſe ſapleſſe men, for very honeſt men as ever brake bread; why? they are juſt anſwerable to their weights. Hence I have not much wondered at them, who maintain that a man may fall away from true grace: the reaſon lieth here: They ſet up to themſelves ſuch a common work of grace to be true grace; from which no wonder that a man may fall. Hence *Bellarmine* ſaith, That which is true grace, *veritate eſſentiæ* onely, may be loſt; not that grace which is true, *veritate firmæ ſoliditatis*: which later being rightly underſtood, may be called *ſpeciall grace*, as the other *common grace*. Hence alſo you ſhall have many Profeſſors hearing a hundred Sermons, never moved to grow better. Hence likewiſe you ſhall ſee our common

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Bellarmine.

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mon Preachers comfort every one almost, that they see troubled in mind because they think presently, they have true grace: Now they begin to be sorrowfull for their sins. 'Tis just according to their own *light weights*.

For the Lords sake take heed of this deceit. True *grace* (I tell you) it's a rare pearle, a glorious Sun clouded from the eyes of al but them that have it, *Rev.*2.17. a strange, admirable, almighty work of God upon the soule, which no created power can produce; as far different in the least measure of it, from the highest degree of common grace, as a Devil is from an Angel; for 'tis Christ living, breathing, reigning, fighting, conquering in the soul. Down therefore with your *Idol-grace*, your *Idol honesty*, true *grace* never aims at a pitch, it aspires onely to perfection, *Phil.*3. 12, 13. And therefore *Chrysostome* cals S. *Paul*, *insatiabilis Dei cultor*, a greedy insatiable worshipper of the Lord Almighty.

True grace is clouded from the eyes of all but them that have it.

7. Error a cause of mans ruine.

Seventhly, the understandings *Error is another cause of mans ruine.* And that

that is seen principally in these five things, these five errours or false conceits.

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1.

First, in judging some trouble of mind, some light sorrow for sin to be true repentance; and so thinking they doe repent, hope they shall be saved. For sin is like sweet poyson, while a man is drinking it down by committing it, there is much pleasure in it; but after the committing of it, there is a sting in it, *Prov.* 23. 31, 32. *then* the time cometh when this poison works, making the heart swell with griefe; sorry they are at the heart, they say, for it; and the eyes drop, and the man that committed sin with delight, now cries out with griefe in the bitternesse of his soul, *O that I, beast that I am, had never committed it! Lord, mercy, mercy!* *Prov.* 5. 3, 4, 11, 12. Nay it may be, they will fast, and humble, and afflict their souls voluntarily for sin, and now they think they have repented, *Isa.* 58. 3. and hereupon when they hear, that all that sin shal die, they grant this is true indeed, except a man repent, & *so* they think

Sinne is like sweet poyson, pleasant in the drinking, but bitter in the working.

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think *they have done already.* This is true; *At what time ſoever a ſinner repents, the Lord will blot out his iniquities:* But this repentance is not when a man is troubled ſomewhat in mind for ſin, but when he cometh to mourn for ſin as his greateſt evill, as if he ſhould ſee all his goods and eſtate on a light fire before him; And that not for ſome ſins, but all ſins, little and great; and that not for a time, for a fit and away, (a land-flood of ſorrow) but alwayes like a ſpring never dry but ever running all a mans life-time.

2. Secondly, in judging the ſtriving of conſcience againſt ſinne, to be the ſtriving of the fleſh againſt the ſpirit; and hence come theſe ſpeeches from carnal black mouths; *The ſpirit is willing, but the fleſh is weak.* And hence men think, they being thus compounded of fleſh and ſpirit, are regenerate, and in no worſe eſtate then the children of God themſelves. As ſometime I once ſpake with a man, that did verily think that *Pilat* was an honeſt man, becauſe he was ſo unwilling to crucifie

crucifie Christ; which unwillingneſſe did ariſe onely from the reſtraint of conſcience againſt the fact. So, many men judge honeſtly, yet ſimply upon ſuch a ground of themſelves: they ſay they ſtrive againſt their ſins, but *Lord be merciſull unto them*, they ſay, *the fleſh is fraile*. And hence *Arminius* gives a diverſe interpretation of the 7. chap. to the *Romans*, from ordinary Divines; concerning which *Paul* ſpeaks in the perſon of an unregenerate man, becauſe he obſerved divers graceleſſe perſons (as he ſaith himſelfe) having fallen, and falling commonly into ſins againſt conſcience, to bring that chapter in their own defence and comfort, becauſe they did that which they allowed not, *ver.* 15. and ſo it was not they, but *ſin* that dwelled in them.

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Arminius.

And ſo, many among us know they ſhould be better, and ſtrive that they may grow better, but through the power of ſin cannot; conſcience tells them they muſt not ſin, their hearts and luſts ſay they muſt ſin; and here forſooth is fleſh and ſpirit: Oh no,

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The striveing of conscience and lust, every reprobate may have.

here is conscience and lust only by the ears together; which striving, *Herod*, *Balaam*, *Pilate*, or the vilest reprobate in the world may have. Such a war argueth not any grace in the heart, but rather more strength of corruption, and more power of sin in the heart: as, it's no wonder if a horse run away when he is loose; but when his bit & his bridle is in his mouth, now to be wild, argueth he is altogether untam'd and unsubdued. Take heed therefore of judging your estate to be good, because of some backwardnesse of your hearts to commit some sins, though little sins; for thy sins may be, and it is most certain, are more powerfull in *thee*, then in others that have not the like struglings, because *they* have not such checks as thou hast to restraine thee. Know therefore that the striving of the *spirit* against the *flesh*, is against sin; *because it is sin*; as a man hates a Toad, though he be never poisoned by it: But the striving of thy conscience against sin, is only against sin, because it is a *troubling, or a damning sin.*

The

The striving of the spirit against the flesh, is from a deadly hatred of sin, *Rom.*7.15. But thy striving of conscience against sin, is only from a feare of the danger of sin. For *Balaam* had a minde to curse the Israelites, for his monies sake; but if he might have had an house full of silver and gold, (which is a goodly thing in a covetous eye) it is said, *He durst not curse them.*

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Thirdly, in judging of the sincerity of the heart, by some good affection in the heart. Hence many a deluded soule reasons the case out thus with himself: Either I must be a prophane man, or an hypocrite, or an upright man: Not prophane, I thank God, for I am not given to whoring, drinking, oppression, swearing; Nor hypocrite, for I hate these shewes, I cannot endure to appear better without then I am within; Therefore *I am upright.* Why? Oh, because my heart is good; my affections and desires within, are better then my life without; and whatever others judge of me, I know mine own heart, and the heart is all that

3.

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He that trusteth in his own heart, is a foole, &c.

God desires. And thus they foole themselves, *Prov.* 28.26. This is one of the greatest causes and grounds of mistake amongst men that think best of themselves: they are not able to put a difference between the good desires and strong affections that arise from the love of Jesus Christ.

Self-love will make a man seek his own good & safety; hence it will pull a man out of his bed betimes in the morning, and call him up to pray; it will take him and carry him into his chamber towards evening, and there privatly make him seek, and pray, and tug hard for pardon, for Christ, for mercy: *Lord, evermore give us of this bread!* But the love of Christ makes a man desire Christ and his honour for *himself*, and all other things for *Christ*. It is true, the desires of Sonnes in Christ by faith, are accepted ever; but the desire of servants, men that work onely for their wages out of Christ, are not.

4. Fourthly, in judging of Gods love to them, by aiming sometimes at the glory

glory of God. Is this possible, that a man should aime at Gods glory, and yet perish? Yes, and ordinarily too: A man may be liberall to the poore, maintain the Ministery, be forward and stand for good things, whence he may not doubt but that God loves him: but here's the difference, though a wicked man may make Gods glory in some particular things his end, yet he never makes it in his general *course* his utmost and last end. A subtile Apprentice may do all his masters work, but he may take the gain to himself, or divide it betwixt his master and himself, and so may be but a knave, as observant as he seemes to be: So a subtile heart (yet a villanous heart) may forsake all the world, as *Judas* did, may bind himself Apprentice to all the duties God requires outwardly at his hands, and so do good works; but what's his last end? It's that he might gain respect or place, or that Christ may have some part of the glory, and he another. *Simon Magus* would give any mony sometimes that

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2 Kings 10. 18.

Mans perdition is of himself.

he could pray so well, know so much, and do as others do, and yet his last end is for himself: But *how can you believe, if you seek not that glory that comes from God*, saith Christ? There's many seek the honour of Christ, but do you seek his honour *onely*? Is it your last end, where you rest and seek no more but *that*? If thou wouldest know whether thou makest Christs glory thy last end, observe this rule:

Gods honor should be sought as the chiefest good.

If thou art more grieved for the eclipse of thine own honour, and for thine own losses, then for the losse of Gods honour; it is an evident signe thou lovest it not, desirest it not as thy chiefest good, as the last end, for thy *summum bonum*, and therefore dost not seek Gods honour in the prime and chiefest place. Sin troubled *Paul* more than all the plagues & miseries of the world. Indeed, if thy name be dashed with disgrace, and thy will be crossed, thy heart is grieved and disquieted: but the Lord may lose his honour daily by thine own sins, and those that be round about thee, but not a tear, not a

ſigh, not a groan to behold ſuch a ſpectacle: As ſure as the Lord lives, thou ſeekeſt not the Lords name or honour as thy greateſt good.

Mans perdition is of himſelf.

Fifthly, in judging the power of ſin to be but *infirmity:* For if any thing trouble an unregenerate man, and makes him cal his eſtate into queſtion, it is ſin, either in the being or power of it. Now ſin in the being ought not, muſt not make a man queſtion his eſtate, becauſe the beſt have that left in them, that will humble them, and make them live by faith; therefore the power of ſin only can juſtly thus trouble a man. Now if a man doe judge of this to be only but *infirmity*, which the beſt are compaſſed about withal, he cannot but lie down ſecurely, and think himſelf well. And if this error be ſetled in one that lives in no one known ſin, it is very difficult to remove: For let the Miniſter caſt the ſparks of hell in their faces, and denounce the terrour of God againſt them, they are never ſtirred: Why? becauſe they think, *Here's for you that*

5.

Mans perdition is of himself.

live in ſinne, but as for themſelves, although they have ſinnes, yet they ſtrive againſt them, & ſo cannot leave them; for, *we muſt have ſin as long as we live here*, they ſay. Now mark it, there's no ſurer ſigne of a man under the bloody reigne and dominion of his luſts and ſinnes, than this, that is, to give way to ſinne (though never ſo little and common) nor to be greatly troubled for ſinne (for they may be a little troubled) becauſe they cannot overcome ſinne. I deny not, but the *beſt* doe ſinne daily; yet this is the diſpoſition of *Paul*, and every childe of God, he mourneth not the leſſe, but the more for ſinne; though he cannot quite ſubdue them, caſt them out, and overcome them. As a priſoner mourns the more, that he is bound with ſuch fetters he cannot break; ſo doth every one truly ſenſible of his wofull captivity by ſinne. This is the great difference between *a raging ſin* a man wil part withall; and a ſin of infirmity a man cannot part withall; a ſin of infirmity is ſuch a ſin as a man would

would, but cannot part with it, and hence he mourns the more for it. A *raging sin* is such a sin, as a man haply by vertue of his lashing conscience, would sometimes part withall, but cannot, and hence mourns the lesse for it, and gives way unto it. Now for the Lords sake, take heed of this deceit; for I tell you, those sins you cannot part withall, if you groan not day and night under them (saying, O Lord help me, for I am weary of my selfe, and my life) will certainly undoe you. You say, you cannot but *speake idlely*, and *think vainly*, and *doe ill*, as all doe sometimes; I tell you, those sins shall be everlasting chains to hold you fast in the power of the Devill, untill the judgement of the *great day*.

Mans perdition is of himself.

And thus much of the understandings corruption, whereby men are commonly deluded; now followeth the second.

2. Secondly, in regard of the false bastard peace begot in the conscience. Why should the Campe tremble when Scouts are asleep, or give false

Mans perdition is of himself.

falſe report, when the enemies are neer them? Moſt men think they are in a ſafe eſtate, becauſe they were never in a troubled eſtate or if they have been troubled, becauſe they have got ſome peace and comfort after it.

How falſe peace is bred in the ſoul.

Now this falſe peace is begot in the heart by theſe four meanes:

1. By *Satan.*
2. By *falſe Teachers.*
3. By *a falſe ſpirit.*
4. By *a falſe application of true Promiſes.*

I. By Satan.

I. By *Satan*, whoſe Kingdom ſhall fall if it ſhould be divided, and be alwayes in a combuſtion: hence he laboureth for peace, *Luk.*11.24. *When the ſtrong man keepeth the palace, his goods are in peace*; that is, when Satan armed with abundance of ſhifts and carnal reaſonings, poſſeſſeth mens ſouls, they are at peace.

Now look as maſters give their ſervants peace, even ſo the Devil:

1. By removing all things that may trouble them: And,
2. By giving unto them all things

that

at may quiet and comfort them, as
eat drink, rest, lodging, &c. so doth
tan deale with his slaves and ser-
nts.

Mans perdition is of himself.

First, by removing those sins which
ouble the conscience: for a man
ay live in a sin, & yet never be trou-
led for that sin; for sin against the
ght of conscience, only troubles the
nscience: As children that are tum-
ling & playing in the dust, they are
ot troubled with all the dust, nay
ey take pleasure to wallow in it;
t only with that (whether it be
all or great) that lights in their
yes. And hence that young man
me boasting to Christ, that he had
ept all the Commandements from
is youth; *but went away sorrowfull*, be-
ause that dust, *that sin* he lived in
ith delight before, fell into his eyes,
therefore was troubled. Now mark
he plot of the Devil, when he can
ake a man live, and wallow, and de-
ght in his sins, and so serve him; and
et will not suffer him to live in any
nne against conscience, whereby he
should

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should be troubled, and so seek come out of his woful estate, *he is this man is his own*; and now a poo deluded man himself goes up a down, not doubting but he shall be ved; why? because their consciem (they thank God) is clear, and th know of no one sin they live in, th know nothing by themselves th may make them so much as suspe their estate is bad, *Matth.* 9. 13. *came not to call the righteous but sinn to repentance*, that is, such an one as his own opinion is fish-whole; eve sin being a child of Gods sickness, he never without some kinde of sorrow but some sinnes onely being a nat rall mans sickneſſe, they being r moved, he recovers out of his form sorrow, and grows well againe, an thinks himself sound: but the Lo Jesus never came to save such, ther fore Satan keeps possession of the For the Lords sake look to this su tilty; many think themselves in good estate, because they know n the particular sin they live in: when

s Satan may have ſtronger poſſeſſion of ſuch as are bound with his invi-ible fetters and chaines, when thoſe hat have their pinching bolts on hem, may ſooner eſcape.

Mans perdition is of himſelf.

Secondly, by giving the ſoule *Li-erty* to recreate it ſelf in any ſinfull ourſe, wherein the eye of conſcience ay not be pricked and wounded. ervants, when they are put alwayes o work, and never can go abroad, are weary both of work and maſter: that maſter pleaſeth them, that giveth hem moſt liberty. To be pent up all he day long in doing Gods work, *watching*, *praying*, *fighting* againſt e-very ſinne, this is a burthen, this is too trict; and becauſe that they cannot ndure it, they think the Lord looks not for it at their hands. Now Sa-an gives men liberty in their ſinfull courſes; and this liberty begets peace, and this peace makes them thinke well of themſelves, 2 *Pet.* 2. 19. There's many rotten Profeſſors in theſe dayes, that indeed will not o-pen their mouths againſt the ſincere-hearted

2. By Liberty in ſin.

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hearted people of God, yet they walk looſely, and take too much liberty in their ſpeeches, liberty in their thoughts, liberty in their deſires and delights, liberty in their company, in their paſtimes, and that ſometimes under a pretence of Chriſtian liberty: and never trouble themſelves with theſe needleſſe controverſies, To what end, or in what manner do I uſe theſe things? Whereas the righteous man feareth alway, conſidering there is a ſnare for him in every lawful liberty: May not I ſin in my *mirth*, in my *ſpeaking*, in my *ſleeping*? Oh! this liberty that the Devil gives, and the world takes, beſots moſt men with a fooliſh opinion, that all is well with them.

Thirdly, by giving the ſoule good diet, *meat* and *drink* enough, what diſh he likes beſt. Let a maſter give liberty, yet his ſervant is not pleaſed, unleſſe he hath meat and drink, and food: ſo there's no wicked man under heaven, but as he takes too much liberty in the uſe of lawfull things, ſo he feedeth his heart with ſome unlawfull

Unlawfull ſecret luſt to be avoided.

lawfull secret luſt, though all the time he live in it, it may be, it is unknown to him. *Luk.* 16. *Dives* had his diſh, his *good things*, and ſo ſang himſelf aſleep, and bade his ſoule *take his eaſe and reſt*: yea, obſerve this diet is poiſoned in it ſelf, but ever commended to the ſoule as wholſome, good, and lawfull. They chriſten ſin with a new name, as Popes are at their election; if he be bad, they call him ſometimes *Pius*; if a coward, *Leo*, &c. So *coveteouſneſſe* is good huſbandry; *Company-keeping*, good neighbourhood; *lying*, to ſave their credit from cracking, but a handſome excuſe: and hence the ſoul goes peaceably on, and believes he is in a good eſtate.

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4. Fourthly, by giving the ſoule reſt and ſleep, that is, ceſſation ſometimes from the act of ſin; hence they are hardly perſwaded that they live in ſin, becauſe they ceaſe ſometimes from the act of ſin; as no man doth alwayes ſweare, nor is he alwayes drunk, nor alwayes angry. They think only their falls in theſe or the like ſins, are ſlips and

Mans perdition is of himself.

and fals which the best men may have sometimes, and yet be a deare child of God. Oh! Satan will not alwaies set men at his work: for if men should alwaies have their cups in their hands, and their queans in their arms; if a covetous man should alwaies root in the earth, and never pray, never have good thoughts, never keep any Sabbath, if a man should alwaies speak *idlely*, & never good word drop from him, a mans conscience would never be quiet, but shaking him up for what he doth; but by giving men respite from sinning for a time, Satan getteth stronger possession afterward; as *Mat.* 12.43. *When the unclean spirit is gone out of a man, it returns worse. Sampson's* strength alwaies remained, & so doth sins strength in a natural man, but it never appears until temptation come.

5. Faire promises of heaven.

Fifthly, by giving the soule faire promises of heaven and eternal life & fastning them upon the heart. Most men are confident, their *estate is good*: and though God kils them, yet will they trust in him, & cannot be beaten from

from this. Why? oh! Satan bewitcheth them: For as he told *Evah* by the Serpent, *he ſhould not die*; ſo doth he inſinuate his perſwaſions to the ſoul, though it live in ſin, he ſhall not die, but do well enough, as the preciſeſt. Satan gives thus *good words*, but *wofull wages*, the eternal flaſhes of hell.

Mans perdition is of himſelf.

II. *By falſe Teachers*, who partly by their looſe examples, partly by their flattering doctrines in publike, and their large charity in private, dawbing up every one, (eſpecially that is a good friend unto them) for honeſt & religious people; and if they be but a little troubled, applying comfort preſently, and ſo healing them that ſhould be wounded, and not telling them roundly of their *Herodias*, as *John Baptiſt* did *Herod*. Hereupon they judge themſelves honeſt, becauſe the Miniſter will give them the beggerly paſport; and ſo they go out of the world, and die like lambs, being wofully cheated, *Mat.* 24. 11. Look abroad in the world, and ſee what is the reaſon ſo many feed their hearts

II. Falſe teachers flatter men in their ſins, applying comforts to them that ſhould be wounded.

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with confidence they shall be saved, yet their lives condemne them, and their hearts acquit them: The reason is; such and such a Minister will go to the Ale-house, and he never prayes in his family, and he is none of these precise hot people, and yet as honest a man as ever lives, and a good Divine too. *Ahab* was miserably cheated by 400 false Prophets. Whilst the Minister is of a loose life himselfe, he will wink at others and their faults, lest in reproving them he should condemn himself, and others should say unto him, *Physitian heale thy self.* Theeves of the same company will not reale from one another, lest they trouble thereby themselves. And hence they give others false Cards to sail by, false Rules to live by: their unconscionable large charity is like a gulfe that swalloweth ships (souls I mean) tossed with tempests, and not comforted, *Isa.* 54. 7, 8. And hence, all being fish that cometh to their net, all men think so of themselves.

III. A *false Spirit.* This is a third cause

III.

cause that begets a false peace. As there is a true *Spirit that witnesseth to our spirits that we are the sonnes of God*, *Rom.* 8. 16. So there is a false spirit, just like the true one, witnessing that they are the sonnes of God. 1 *John* 4. 1. We are bid to *try the spirits*: Now if these spirits were not like Gods true Spirit, what need trial? As, what need one try whether dirt be gold, which are so unlike to each other? And this spirit I take to be set down, *Mat.* 24. 23. Now look as the true Spirit witnesseth, so the false spirit, being like it, witnesseth also.

Mans perdition is of himself.

There is a false spirit that speaks peace, when there is warre.

1. Comparison between true and false spirits.

First, the Spirit of God humbles the soul: so before men have the witnesse of the *false spirit*, they are mightily cast down and dejected in spirit, and hereupon they pray for ease, and purpose to lead new lives, and cast away the weapons, and submit, *Psal.* 66. 3.

2. The Spirit of God reveals Christ willing to save.

Secondly, the Spirit of God in the Gospel reveales Jesus Christ and his willingnesse to save; so the *false spirit* discovereth Christs excellency, and willingnesse to receive him, if he will

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but come in. It fareth with this ſoul, as with Surveiors of lands, that take an exact compaſſe of other mens grounds, of which they ſhall never enjoy a foot. So did *Balaam*, Num. 24.5,6. this falſe ſpirit ſheweth them the glory of heaven and Gods people.

3. Thirdly, hereupon the ſoul cometh to be affected, and to taſte the goodneſſe and ſweetneſſe of Jeſus Chriſt, as thoſe did, *Heb.6.* and the ſoul breaks out into a paſſionate admiration: Oh! that ever there ſhould be any hope for ſuch a vile wretch as I am, and have been! And ſo joyes exceedingly, like a man half way wrapt up into heaven.

4. Fourthly, hereupon the ſoul being comforted after it was wounded, now calleth God, *my God*; and Chriſt, *my ſweet Saviour*; and now it doubts not but it ſhall be ſaved; why? becauſe I have received much comfort, after much *ſorrow and doubting*, Hoſ.8.2,3. and yet remains a deluded miſerable creature ſtill. But here mark the difference between the witneſſe of each ſpirit,

ſpirit. The *falſe ſpirit* makes a man believe he is in the ſtate of grace, and ſhall be ſaved, becauſe he hath *taſted* of Chriſt, and ſo hath been comforted, and that abundantly: but the *true ſpirit* perſwades a man his eſtate is good and ſafe, becauſe he hath not onely taſted, but *bought* this Chriſt; as the wiſe Merchant in the Goſpel, that rejoyced he had found *the Pearle*, but yet ſtayes not here, but ſells away all, and *buyes* the Pearle. Like two Chapmen that come to buy Wine, e taſtes it, and goeth away in a drunken fit, and ſo concludes it is his: So a man doth, that hath the falſe ſpirit: but the true ſpirited man doth not onely taſte, but buyes the Wine, although he doe not drink it all down when he commeth to taſt it; yet he having been incited by taſting to buy it, *now* he cals it his own: So a childe of God taſting a little of God, and a little of Chriſt, and a little of the promiſes at his firſt converſion, although he taſtes not all the ſweetneſſe that is in God, yet he forſakes all for God,

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The falſe ſpirit perſwades a man to be in a good eſtate, when he is not.

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The true spirit, when it hath tasted of God, desires more of God.

for Christ, and so takes them lawfully as his own.

Again, the false spirit having given a man comfort and peace, suffers a man to rest in that estate; but the true spirit having made the soule taste the love of the Lord, stirreth up the soule to do and work mightily for the Lord. Now the soule crieth out; *What shall I do for Christ, that hath done wonders for me?* If every haire on my head were a tongue to speak of his goodnesse, it were too little. *Neh.* 8. 10. *The joy of the Lord is our strength.* Psal. 51. 12. *Uphold me with thy free spirit*; or as the *Chaldean* Paraphrase hath it, thy *Kingly spirit*; the Spirit of Adoption in Gods childe is no underling, suffering men to lie down, and cry, My desires are good, but flesh is fraile; No, it is a Kingly spirit, that *reigns* where it *liveth*.

IV. The Jewes thought themselves happy, because they had *Abraham* to their father.

IV. *False applying of true Promises*, is the last cause of false peace. And when a man hath Gods Spirit within, and Gods hand and promise (as he thinks) for his estate; now he thinks all

all safe. This did the *Jewes*; they said, *We have Abraham to our Father*; and so reputed themselves safe, God having made them promise, *I will be a God of thee, and of thy seed.* But here is a difference between a child of God's application of them, and a wicked mans; The first applieth them so to him, as that he liveth upon them, and nothing but them; and to whom doth the dug belong, but to the child that lives upon it? The other lives upon his lusts, and creatures, and yet catcheth hold on the promise.

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By these foure meanes is begot a bastard false peace.

Thus much of the second cause of mans deceiving himself; False peace in the conscience.

Now followeth the third.

III. The corruptions and distempers of the *Will*, which is the third cause why men deceive themselves; which are many, I will onely name three.

III. The third cause of mans being deceived.

First, when the *Will* is resolved to go on in a sinfull course, and then sets

1.

Mans perdition is of himself.

the understanding a work to defend it. Whence it fareth with the soul, as with a man that cometh to search for stollen goods, who having received a bribe before-hand, searcheth every where but where it is, and so the man is never found out to be what he is: So a man having tasted the sweetnes of a sinfull course (which pleasure bribes him) he is contented to search into every corner of his heart, and to try himself, as many doe, except *there* where his darling lust lies; *he sits upon that*, and covers it willingly from his own eyes, as *Rachel* did upon some gods, and so never findes out himself, *Joh.*3.20. A man that hath a minde to sleep quietly, will cause the curtains to be drawn, and will let some light come in, but shuts out all that, or so much as may hinder him from sleeping: so a man having a mind to sleep in some particular sinfull course at his ease, will search himself, and let some light come into his minde.

And hence many prophane persons that know much, (their opinions are

are orthodox, their discourse savoury) yet do they know little of themselves, and of those sins and lusts that haunt them, which they must part with; because this light troubleth them, it hinders them from sleeping in their secure estate, and therefore they draw the curtain here: Hence many men that live in those sins of the grossest Usury, finding the gain, and tasting the sweet of that sin, will read all books, go to all those Ministers they suppose, that hold it lawful, and so pick up and gather reasons to [illegible] the lawfulnesse of the sin, and so because they would not have it to be a sin, finde out reasons whereby they think it no sin; but the bottome is this, their *will* hath got the bribe, and now the understanding plays the Lawyer: and hence men live in the most crying sins, and are sure to perish, because they will not know they are in an error.

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When men have tasted the sweetnesse of sin, they are like bribed Lawiers, ready to plead for it.

Secondly, when the *Will* sets the understanding a work to extenuate and lessen sin: for many when they see their

2. Wicked men will lessen and excuse their sins, &c.

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their ſins, yet make it ſmall by looking at the falſe end of their Optick-glaſſe; they think ſuch ſmall matters never make any breach between the Lord and their ſouls. Hence they ſay, *The beſt man ſins ſeven times a day*; and *who can ſay, My heart is clean?* What is the reaſon that a child of God hath little peace, many times, after commiſſion of ſmall ſins? Oh! it is becauſe they ſee the horrible nature of the leaſt ſin; ſmall wrongs againſt ſo dear, ſo great a friend as the Lord is, it cuts their hearts: yet a carnal heart is never troubled for great ſinnes, becauſe they make a light matter of them.

3. When men are wilfully ignorant, they never feare their eſtate.

Thirdly, wilfull ignorance of the horrible wrath of God. Hence men ruſh on in ſinne, as the horſe into the battel. Hence men never feare their eſtates, becauſe they know not Gods wrath hanging over them. Coldeſt ſnakes, when they are frozen with cold, never ſting nor hurt; one may carry a neſt of them in his boſome: but bring them to the fire, then they

hiſſe

hisse and sting: So sinne, when it is brought neer Gods wrath, (that devouring fire) it makes men cry out of themselves, Then I am undone! oh I am a lost creature! But being not thus heated, sin never makes a man cry out of himself.

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These are the causes why men are ignorant of their wofull, miserable estate; which *Ignorance* is the first Rock, or the first Powder-plot, that spoils thousands.

Yet there are three more dangerous because more secret.

Now followeth the second reason of mens ruine. By reason of mans *carnal security*, whereby men cannot be affected with, nor so much as have hearts to desire to come out of their misery, when they know it: For if a mans mind understand his misery, yet if the heart be hard or sleepy, and not affected, loaden, wounded, humbled, and made to groan under it, he will never greatly care to come out of it, *Isa.*29.9,10. Now this is the estate of many a soule; he doth know his misery,

The second reason why men ruine themselves, is carnal security.

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sery, but by reason of the sleepy, se cure, senslesse spirit of slumber, he ne ver feels it, nor mourns under it, an so comes not out of it.

Reasons of security. *Reas.* 1. Why men ru'ne themselves.

Nah. 1,2.

Now the reasons of this securi are these:

Because God powres not out th full measure of his wrath upon men because he kindles not the pile o wrath that lies upon men, it's reserve and concealed, *not revealed from hea ven*; and so long, let God frown, Mini sters threaten, and smaller judgement drop, yet they will never seek shel in Jesus Christ, but sleep in their sins

So long as Gods wrath lies upon men, they give good words, but when it is removed, they harden their hearts as *Pharaoh*.

until God rain down flouds of hor ror, bloud, fire, until Gods arrow stick in mens hearts, they will neve seek out of themselves unto Jesus Christ, *Eccles.* 8. 11. So long as Gods plagues were upon *Pharaoh*, he giveth fair words, and *Moses* must be sent to pray for him; but when Gods hand is taken away, now *Pharaohs* hear is hardened. So long as Gods sword is in his Scabbard, men have such stout hearts that they will never yield;

eld; God must wound, and cut deep, nd stab, and thrust to the very heart, se men will never yield, never awa- en, till Gods fists be about mens ears, nd he is dragging them to the stake; en will never awake and cry for a rdon and deliverance of their wo- l estate.

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Secondly, because if they do in rt feel, and so fear Gods wrath, ey put away the evil day far from em, they hope they shall do better reafter, and repent some other time, nd therefore they say, Soul, eat, ink, follow thy sports, cups, queans, ou ha.. a treasure of time which all not be spent in many years, *Isa.* 22. 12, 13. that look as it is with e Wax, let it be of never so pliable disposition, and the fire never so ot, yet if it be not brought neer the e, and be held in the fire, it never elts, but still remains hard: so it here. Let a man or woman have ever so gentle or pliable a nature, nd let Gods wrath be never so hot nd dreadful in their judgements, yet

Reas. 2. Why men ruine themselves.

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yet if they make not the day of wrath present to them, if they see it not ready every moment to light upon their hearts, they are never melted, but they remain hard-hearted, secure, sleepy wretches, and never groan to come out of their wofull estate; and this is the reason why many men, that have guilty consciences, though they have many secret wishes and purposes to be better, yet never cry out of themselves, nor ever seek earnestly for mercy, till they lie upon their death-bed: and then, oh the promises that they ply God with! Try me Lord, and restore me once more to my health and life again, and thou shalt see how thankfull I will be! Because that now they apprehend wrath and misery neer unto them, *Heb.*3.13.

Reas. 3. Why men ruine themselves.

Thirdly, because they think they can bear Gods wrath, though they do conceive it neer at hand, even at the very doors; men think not that Hell is so hot, nor the Devil so black, nor God so terrible as indeed he is. And hence we shall observe the Prophet pre-

Mans perdition is of himself.

resent Gods wrath as a thing intolerable before the eyes of the people, that thereby they might quench all those cursed conceits of being able to beare Gods wrath, *Nahum* 1. 9. And hence we shall have many men desperately conclude, They will have their swing in sin, and if they perish, they hope they shall be able to beare it, *it is but a damning* they think, and hence they go on securely. O poor wretches! the Devil scares and feares all the world, and at Gods wrath the devils quake, and yet secure men fear it not they think hell is not so terrible a place.

Reas. 4. Why men ruine themselves.

Fourthly, because they know no better an estate, Hence though they feel their wofull and miserable condition, yet they desire not to come out of it. Although men finde hard lodging in the world, hard times, hard friends, hard hearts, yet they make a shift with what they find in this miserable Inne, untill they come to Hell: for such a man pursued by outward miseries, or inward troubles, there stayes.

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ſtayes. O miſerable man that makes ſhift till he come to hell! They may hear of the happy eſtate of Gods people, but not knowing of it experimentally, they ſtay where they are, *Joh.*4.14.

Take a Princes child, and bring it up in a baſe houſe and place, it never aſpires after a Kingdom or Crown: ſo men, hatcht in this world, knowing no better an eſtate, never caſt about them to get a better inheritance than that they ſcramble for here. Wives mourn for the long abſence of their beloved husbands, becauſe they know them and their worth. God may abſent himſelf from men, weeks, months, years, but men ſhed not one tear for it, becauſe they never taſted the *ſweetneſſe* of his *preſence*. It is ſtrange to ſee men take more content in their cups and cards, pots and pipes, dogs and hawks, than in the fellowſhip of God and Chriſt, in Word, in Prayer, in Meditation, which ordinances are burdens and priſons unto them. What is the reaſon of it? Is there no more

Wicked men take more pleaſure in luſts then in the fellowſhip of God and Chriſt.

ſweetneſſe

ſweetneſſe in the preſence of Gods ſmiling in Chriſt, than in a filthy Whore? Yes, but they know not the worth, ſweetnes, ſatisfying goodnes of a God. Some ſea-fiſh (they ſay) if once they come into freſh-water, will never return again, becauſe they now taſt a difference between thoſe brackiſh and ſweet waters: So is it here, if men did but once taſt the happineſſe of Gods people, they would not for a thouſand worlds be one half houre in their wilde looſe ſea again.

Mans perdition is of himſelf.

Fifthly, becauſe if they doe know a better eſtate, yet their preſent pleaſures, their ſloth doth ſo bewitch them, and Gods denials when they ſeek unto him, doe ſo farre diſcourage them, that they ſleep ſtill ſecurely in that eſtate. A ſlothfull heart bewitched with preſent eaſe, and pleaſures & delights, conſidering many a teare, many a prayer muſt it make, many a night muſt it break its ſleep, many a weary ſtep muſt it take towards heaven and Chriſt, if every it come there, growes diſcouraged and deaded, and

Reaſ. 5, Why men ruine themſelves.

Mans perdition is of himself.

hard-hearted in a sleepy estate, & had rather have *a bird in the hand, than two in the bush*, Pro.1.34. Jer.48.11. The *Israelites* wished *that they were at their onions and garlick again in* Egypt. Was there no *Canaan*? Yes, but they wished thus, because *there were walls built up to heaven, & Giants sons of Anak in the land*, difficulties to overcome. O slothfull hearts! Secondly, because God sometimes put them to straites, and denied them what they sought for, they were of such a waspish, teasty, sullen spirit, that because the Lord had them not alwayes on his knees, they would run away: so, many a man meets with sorrow enough in his sinfull dropsie, drunken estate, he hears of heaven & a better estate, yet why goes he to his lusts and flesh-pots again? Oh, because there are so many difficulties, & blocks, & hinderances in his way, and because they pray and find not ease, therefore they eat, drink, laugh, sport and sleep in their miserable estate still, *Mat.7.14.* therefore men walk in the *broad way*, because

becauſe the other *way to life is ſtrait and narrow*, it is a plague, a burden, a priſon to be ſo ſtrict; men had rather ſit almoſt an houre in the ſtocks, then be an houre at prayer; men had rather be damned at laſt, then ſweat it out and run through the race to receive a crown: and hence men remain ſecure.

Mans perdition is of himſelf.

Sixthly, becauſe of the ſtrange, ſtrong power of ſin, which bears that ſway over mens ſouls, that they muſt ſerve it, as priſoners ſtoop to their Jailor, as Souldiers that have taken their pay, *their pleaſure of ſin*, muſt follow it as their Captain, though they go marching on to eternal ruine; nay, though dooms-day ſhould be to morrow, yet they muſt and wil ſerve their luſts. As the *Sodomites*, when they were ſmitten with blindneſſe, which tormented their eyes, as though they had been pricked with thorns (for ſo the *Hebrew* word ſignifies) even when deſtruction was near, they groped for the door. Men cannot but ſin, though they periſh for ſin; hence they remain ſecure.

Reaſ.6. Why men ruine themſelves.

Rom.1.v.t.

Mans perdition is of himself.

Seventhly, despair of Gods mercy; hence, like *Cain*, men are Runnagates from the face of God; men think they shall never finde mercy when all is done; hence they grow desperately sinful; like those *Italian Senators*, that despairing of their lives, when upon submission they had been promised their lives, yet being conscious of their villany, made a curious banquet, and at the end of it every man dranke up his glasse of poyson, and killed himself: so men feeling such horrible hard hearts, and being privy to such notorious sins, they cast away lives, and heaven, and souls for lust, and so perish wofully, because they lived desperatly, and so securely.

*Reas.*7. Why men ruine themselves.

*Reas.*8. Why men ruine themselves.

Eighthly, because men nourish a blinde, false, flattering hope of Gods mercy: hence many knowing and suspecting that all is naught with them, yet having some hope they *may be in a good estate*, & *God may love them*; hence they lie down securely, and rest in their flattering hope. Hence observe, those people that seldome come to a con-

conclusion to a point, that either they are in the state of grace, or out of it, that never come to be affected, but remain secure in their condition, they commonly grow to this desperate conclusion; *That they hope God will be mercifull unto them; if not, they cannot help it:* like the man that had on his Target the picture of God and the Devil: under the first he writ, *Si tu nonvis, if thou wilt not*; under the other he writ, *Ipse rogitat, here's one will.*

Mans perdition is of himself.

Ninthly, because men bring not their hearts under the Hammer of Gods Word to be broken, they never bring their consciences to be cut. Hence they go on still securely with festered consciences. Men put themselves above the Word, & their hearts above the Hammer, they come not to have the Minister to humble them, but to judge of him, or to pick some pretty fine thing out of the Word, and so remain secure sots all their dayes: for if ever thy heart be broken, and thy conscience be awaked, the word must doe it: but people are so Sermon-

Reas. 9. Why men ruine themselves.

Mans perdition is of himself.

Reas. 10. Why men ruine themselves.

trodden, that their hearts, like footpaths, grow hard by the Word.

Tenthly, because men consider not of Gods wrath daily, nor the horrible nature of sin; men chew not these pils: hence they never come to bee affected nor awakened.

Use.

Awake out of security, and try thy condition.

Awaken therefore all you secure creatures; feel your misery, that so you may get out of it. Dost thou know thine estate is naught, and that thy condemnation will be fearfull, if ever thou dost perish; and is thine heart secretly secure, so damnably dead, so desperately hard, that thou [illegible] heart to come out of it? What? no sigh, no tears? canst thou carry all thy sins upon thy back, like *Sampson* the gates of the City, and make a light matter of them? Dost thou see Hell fire before thee, and yet wilt venture? art thou worse than a beast which we cannot beat nor drive into the fire, if there be any way to escape? O get thy heart to lament and mourn under thy miseries, who knows then but the Lord may pitty thee? But oh hard heart!

heart! thou canst mourn for losses and crosses, burning of goods and houses, yet though God be lost, and his image burnt down, and all is gone, thou canst not mourn. If thine heart were truly affected, the pillow would be washed with thy tears, and the wife in thy bosome would be witnesse of thy heart-breakings in midnight for those sins which have grieved the Spirit of God many a time, thou couldst not sleep quietly nor comfortably without assurance. If you were sick to death, Physitians should heare how you doe; and if you were humbled, we should have you in the bitternes of your spirit cry out, *What shall we do?* But know it, thou must mourn here, or in Hell. If God *broke Davids bones* for his adultery, and the Angels backes for their pride; the Lord, if ever he saves thee, will break thine heart too.

Mans perdition is of himself.

Men mourn for the losse of goods, but not for the losse of God.

Quest. But thou wilt say, How shal I doe to get mine heart affected with my misery?

Quest.

Ans. 1. Take a full view of thy misery. 2. Take speciall notice of the

Ans. 1. How to get a broken heart.

Mans perdition is of himself.

Two things harden the heart.

Lords readineſſe and willingneſſe to receive thee yet unto mercy; for, two things harden the heart. 1. *Falſe hope*, whereby a man hopes he is not ſo bad as indeed he is. 2. *No hope*, whereby a man when he ſees himſelf ſo notoriouſly bad, thinks there is no willingnes in the Lord to pardon or receive ſuch a monſter of men to mercy; and if neither the hammer can break thy ſtony heart, nor the Sunſhine of mercy melt it, thou haſt an heart worſe than the Devil, and art a ſpectacle of the greateſt miſery, 1. In regard of ſin. 2. In regard of Gods wrath.

That heart is hard, that neither mercy nor judgment will break.

First, in regard of ſin. Thou haſt ſinned, & that grievouſly againſt a great God, thou makeſt no great matter of this: no, but though it be no load to thee, it is a load on the Lords heart, *Iſai.* 1. 24. and time will come he will make the whole ſinfull world by Rivers of fire and blood, to know what an evill it is.

1. For 1. in every ſin thou doſt ſtrike God, & fling a dagger at the heart of

2. God. 2. In every ſin thou doſt ſpite againſt

againſt God: for if there were but *one* onely thing wherein a man could doe his friend a diſpleaſure, was not here ſpite ſeen if he did that thing? Now tell me, hath not the Lord been a *good friend* unto thee? Tell me wherein hath he grieved thee? and tell me, in what one thing canſt thou pleaſe the Devil, and do God a diſpleaſure, but by ſinne? Yet, O hard-heart, thou makeſt nothing of it. But conſider thirdly, in every ſin thou doſt diſthrone God, and ſetſt thy ſelf above God: for in every ſin this queſtion is *Whoſe will ſhall be done, Gods will or mans?* Now man by ſin ſets up his own will above the Lords, and ſo kicks God (bleſſed for ever, adored of millions of Saints and Angels) as filth under his feet. What, will this break your hearts?

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3. Men by ſinning ſet up their own will above Gods.

Conſider then of Gods wrath; the certainty of it, the unſupportablenes of it, how that dying in thy ſins, and ſecure eſtate, *it ſhall fall*; for when men cry *Peace, peace*, then commeth *ſudden deſtruction at unawares*: pray therefore to

Gods wrath the certainty of it.

1 Theſſ. 5. 3, 4.

Mans perdition is of himself.
2 Cor. 5. 19

to God to reveale this to thee, that thine heart may break under it. Secondly, consider the Lords mercy and readinesse to save thee, who hath prepared mercy, and intreats thee to take it, and waiteth every day for thee to that end.

The third generall reason of mans ruine.

The third Reason of mans ruine, is, that *carnall confidence*, whereby men *seek to save themselves*, and to scramble out of their miserable estate by their *own duties & performances*, when they doe feele themselves miserable: the Soule doth as those, *Hos.* 5.13. men when they be wounded and troubled, they never look after *Jesus Christ*, but go to their own waters to heal themselves; like hunted Harts when the Arrow is in them, *Rom.* 9.31, 32.

For the opening of this point, I shal shew you these two things.

Wherein mens resting in Duties appears

1. Wherein this resting in *Duties* appears.
2. Why do men rest in *themselves*.

First, this resting in *Duties* appears in these eleven degrees.

1. The Soul of a poor sinner, if ignorantly

norantly bred and brought up, reſts confidently in ſuperſtitious vanities. Ask a *devout Papiſt* how he hopes to be ſaved; he will anſwer, By his good works. But enquire further, what are theſe good works? why, for the moſt part, ſuperſtitious ones of their own inventions, (for the crow thinks her own bird faireſt) as whipping themſelves, pilgrimage, faſting, mumbling over their Pater-noſters, bowing down to Images and Croſſes.

Mans perdition is of himſelf.

2. Now theſe being baniſhed from the Church and Kingdome, then men ſtand upon their titular profeſſion of the true Religion, although they be Devils incarnate in their lives. Look up and down the Kingdom; you ſhall ſee ſome roaring, drinking, dicing, carding, whoring, in Taverns & blind Alehouſes; others belching out their oaths, their mouthes ever caſting out like *raging ſeas*, filthy frothy ſpeeches; others, like *Iſmaels*, ſcoffing at the beſt men: yet theſe are confident they ſhall be ſaved. Why (ſay they) they are no Papiſts, hang them, they will

2. Men ſtand upon their titular profeſſion of Religion.

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Zeph.3.11.

will die for their Religion, and rather burn then turn again, by the grace of God. Thus the Jewes boasted, they were *Abrahams seed:* so our carnall people boast: Am not I a good Protestant? am not I baptized? do I not live in the Church? and therefore resting here, hope to be saved. I remember a Judge, when one pleaded once with him for his life, that he might not be hanged, because he was a Gentleman; he told him that therfore he should have the Gallowes made higher for him: so when thou pleadest, I am a Christian and a good Protestant, (yet thou wilt drink, & swear, and whore, neglect prayer, and break Gods Sabbath) and therefore thou hopest to be saved; I tell thee, thy condemnation shall be greater, and thy plagues in hel the heavier.

Mens condemnation will be greater for living debauchedly where the Gospel is preached.

3. If men have no peace here, then they flye to, and rest in the goodnes of their insides: you will have many a man, whom if you follow to his chamber, you shall finde very devout, and they pray heartily for the mercy of God,

3. If no peace come from titular profession men flye to their good insides.

God, and forgiveneſſe of ſinnes: but follow them out of their chambers, watch their diſcourſes, you ſhall finde it frothy and vain, and now and then powdred with *faith*, and *troth*, and obſcene ſpeeches. Watch them when they are croſt, you ſhall ſee them as angry as Waſpes, and ſwell like Turkies, and ſo ſpit out their venome like Dragons. Watch them in their journies, and you ſhall ſee them ſhoot into an Ale-houſe, and there ſwill and ſwagger, and be familiar with the ſcum of the Country for prophaneneſſe, and half drunk too ſometimes. Watch them on the Lords day, take them out of the Church once, and ſet aſide their beſt Clothes, they are the ſame then as at another time; and becauſe they muſt not work nor ſport that day, they think they may with a good conſcience ſleep the longer on the morning. Ask now ſuch men how they hope to be ſaved, ſeeing their lives are ſo bad; they ſay, though they make not ſuch ſhews, they know what good prayers they make in private,

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vate, their hearts, they say, are good. I tell ye brethren, he that trusteth to his own heart, and his good desires, and so resteth in them, is a foole. I have heard of a man that would haunt the Taverns & Theaters, and Whore-houses at *London* all day; but he durst not go forth without private prayer in the morning, and then would say at his departure, *Now devil do thy worst*; and so used his prayers (as many do) only as charms and spels against the poor weak cowardly Devil, that they think dares not hurt them, so long as they have good hearts within them, and good prayers in the chamber; and hence they will go neer to raile against the Preacher as an harsh Master, if he do not comfort them with this, *That God accepts of their good desires.*

4. If their good hearts cannot quiet them, but conscience tells them they are unsound without, & rotten at *core* within, then men fall upon reformation; they will leave their whoring, drinking, cozening, gaming, company-keeping

4. If no comfort come from their good insides they reform some grosse sins.

keeping, ſwearing, and ſuch like roaring ſinnes; and now all the Countrey ſaith he is become a new man, and he himſelf thinks he ſhall be ſaved, 2 *Pet.* 2.20. they eſcape the pollutions of the world, as ſwine that are eſcaped & waſhed from outward filth, yet the ſwiniſh nature remains ſtill; like Mariners that are going to ſome dangerous place, ignorantly, if they meet with ſtorms, they go not backward, but caſt out their goods that endanger their ſhip, and ſo go forward ſtill: ſo, many a man going towards hell, is forced to caſt out his luſts and ſinnes, but he goeth on in the ſame way ſtill for all that. The wildeſt beaſts (as Stags) if they be kept waking from ſleep long, will grow tame: ſo conſcience giving a man no reſt for ſome ſins he liveth in, he groweth tame; he that was a wild Gentleman before, remains the ſame man ſtill, onely he is made tame *now*, that is, civil & ſmooth in his whole courſe, and hence they reſt in reformation: which reformation is, commonly, but from ſome trouble-

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troublesome sin, and it is because they think it's better following their trade of sin at another market; and hence some men will leave their *drinking*, and *whoring*, and turn *covetous*, because there is more gain at that market; sometimes it is, because sin hath left them, as an old man.

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5. If they can have no rest here, they get into another starting hole, they go to their *Humiliations*, *Repentings*, *Teares*, *Sorrowes*, *and Confessions*. They hear, a man cannot be saved by reforming his life, unlesse he come to afflict his soule too; he must sorrow and weep here, or else cry out in hell hereafter. Hereupon they betake themselvs to their sorrows, tears, confession of sinnes; and now the wind is down, & the tempest is over, and they make themselvs safe. *Mat.*11.1. *They would have repented*, that is, the *Heathen*, as *Beza* speaks, when any wrath was kindled from heaven, they would go to their *sackcloth* & *sorrows*, and so thought to pacifie Gods anger again, and here they rested: so it is with many

5. If no comfort in reforming gross sins, they flie to humiliation repentance, &c.

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ny a man; many people have ſick fits nd qualms of conſcience, and then hey do as Crows, that give themſelves a vomit by ſwallowing down ome ſtone when they are ſick, and hen they are well again; ſo when men are troubled for their ſins, they will give themſelves a vomit of *prayer*, a vomit of *confeſſion* and *humiliation*, *Iſa.*58.5. Hence many when they can get no good by this phyſick, by their *ſorrows*, and *tears*, caſt off all again; for making theſe things their God, and their Chriſt, they forſake them when they cannot ſave them, *Matth.* 3.14. more are driven to Chriſt by the ſenſe of the burden of an hard, dead, blind, filthy heart, then by the ſenſe of *ſorrows*, becauſe a man reſts in the one, *viz.* in *ſorrows*, moſt commonly, but trembles and flies out of himſelf when he feels the other: thus men reſt in their repentance, and therefore *Auſtin* hath a pretty ſpeech which ſounds harſh, that *Repentance damneth more than ſin*; meaning that thouſands did periſh by reſting in it: and hence

More driven to Chriſt by a hard heart, then by a ſorrowfull heart.

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we see among many people, if they have large affections, they think they are in good favour; if they want them they think then they are cast-aways when they cannot mourn nor be affected as once they were, because they rest in them.

6. If no comfort in humiliation, they turn moral men.

6. If they have no rest here, then they turn *morall men*, that is, strict in all the duties of the moral law, which is a greater matter than reformation or humiliation, that is, they grow very just and square in their dealing with men, and exceeding strict in the duties of the first Table towards God as *fasting, prayer, hearing, reading, observing the Sabbath:* and thus the *Pharisees* lived, and hence they are called *the strict Sect of the Pharisees.* Take heed you mistake me not, I speak not against strictnesse, but against resting in it; *for except your righteousnesse exceed theirs, you shall not enter into the Kingdome of heaven.* You shall find these men flie from base persons and places, like the pest-houses, commend the best books, cry down the sins

sins of the time, and cry against civil or moral men, (the eye sees not it self) and cry up zeale and forwardnesse. Talk with him about many moral duties that are to be done towards God or man, he will speak well about the excellency and necessity of it, because his trade and skill whereby he hopes to get his living and earn eternal life, lieth there: But speak about Christ, and living by faith in him and from him, and bottoming the soule upon the promises, (peeces of Evangelical righteousnesse) he that is very skilfull in any point of controversie, is as ignorant almost as a beast, when he is examined here. Hence, if Ministers preach against the sinnes of the time, they commend it for a special Sermon, (as it haply deserves too) but let him speak of any spiritual inward soul-working point, they go away and say, He was in their judgement confused and obscure, for their parts they understood them not. (Beloved) pictures are pretty things to look on, and that's all the goodnesse

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of them; so these men are (as Christ looked on and loved the naturall young man in the Gospel) and that's all their excellency. You know in *Noahs* floud, all that were not in the Ark, though they did climb and get to the top of the tallest mountains, they were drowned; so labour to climb never so high in morality, and the duties of both Tables, if thou goest not into Gods Ark, the Lord Jesus Christ, thou art sure to perish eternally.

7. If no comfort in morality, they turn zealous for good causes Rom. 2. 10.

7. If they have no rest here in their *morality*, they grow hot within, and turn marvellous zealous for good causes and courses, and there they stay and warm themselves at their own fire: thus *Paul*, *Phil.* 3. 6. *was zealous*; and there rested. They will not live as many do, like Snails in their shels, but rather than they will be damned for want of doing, they are content to give away their estate, children, any thing almost to get pardon for the sin of their soul, *Mich.* 6. 7.

8. If no comfort for zeal in good causes, they turn to mourning for their failings.

8. If they find no help from hence, but are forced to see and say, *When*

they

they have done all, they are unprofitable ſervants, and they ſin in all that which they do; then they reſt in that which is like to *Evangelical obedience*, they think to pleaſe God by mourning for their failings in their good duties, deſiring to be better, and promiſing for the time to come to be ſo, and therein reſt, *Deut.* 5. 29.

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9. If they feel a want of all theſe, then they dig within themſelves for power to leave ſin, power to be more holy and humble, and ſo think to work out themſelves, in time, out of this eſtate, and ſo they dig for pearls in their own dunghils, and will not be beholding to the *Lord Jeſus*, to live on him in the want of all; they think to ſet up themſelves out of their own ſtock, without *Jeſus Chriſt*, and ſo as the Prophet *Hoſea* ſpeaks, 14. 3, 4. think to ſave themſelves *by their riding on horſes*, (that is) *by their own abilities.*

9. If no comfort in their mourning for their failings, they ſeek for power in themſelves to be more holy.

10. If they feel no help here, then they go unto Chriſt for grace and power to leave ſin and do better,

10. If no comfort in themſelves, they go to Chriſt like hirelings, for their own ends.

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whereby they may save themselves; and so they live upon Christ, that they may live of themselves; they go *unto* Christ, they get not *into Christ*, *Psal.* 78.34, 35. like hirelings that go for power to do their work, that they may earn their wages. A child of *God* contents himself with, and lives upon the inheritance it self, the Lord in his free mercy hath given him. But now we shall see many poor Christians that run in the very road the Papists devoutly go to hell in.

The confession of Papists in three particulars.

First, the Papist will confesse his misery, that he is (and all men are) by nature a child of wrath, and under the power of Sin and Satan.

Secondly, they hold Christ is the onely Saviour.

Thirdly, that this Salvation is not by any righteousnesse in a Christ, but righteousnesse from a Christ, onely by giving a man power to do, and then dipping mens doings in his bloud, he merits their life. Thus the wisest and devoutest of them professe, as I am able to manifest; just so do many Chri-

Christians live. First, they feel themselves full of sin, and are sometimes tired and weary of their lives, for their vile hearts, and they find no power to help themselves. Secondly, hereupon hearing, that onely Christ can save them, they go unto Christ to remove these sinnes that tire them and load them, that he would enable them to do better than formerly. Thirdly, if they get these sins subdued and removed, and if they find power to do better, then they hope they shall be saved: Whereas thou mayst be damned, and go to the Devil at the last, although thou dost escape all the pollutions of the world, and that not from thy self and strength, but from the knowledge of *Jesus Christ*, 2 *Pet.* 2. 20. I say, wo to you for ever if you die in this estate; it is with our Christians in this case, as it is with the *Ivy*, which clasps and groweth about the tree, and draws sap from the tree, but it grows not *one* with the tree, because it is not ingraffed into the tree: so many a soul cometh to Christ, to

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It is with many Christians as with Ivy, they get sap from Christ, but grows not one with Christ, because not graffed.

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Why men do rest in their good duties.

Reas. 1. It is naturall to say, *Doe this and live.*

ſuck juice from Chriſt to maintain his own berries, (his own ſtock of grace,) alas, he is but *Ivy*, he is no member or branch of this tree, and hence he never grows to be one with Chriſt. 2. Now the reaſons why men reſt in their duties, are theſe:

Firſt, becauſe it's naturall to a man out of Chriſt to do ſo. *Adam* and all his poſterity was to be ſaved by his doing, *Do this and live*, work and here is thy wages, win life and weare it: Hence all his poſterity ſeeks to this day to be ſaved by *doing*; *Like father, like ſon.* Now to come out of all duties truly to a Chriſt, hath not ſo much as a coat in *innocent*, much leſſe *corrupted* nature; hence men ſeek to themſelves. Now as it is with a bankrupt, when his *ſtock is ſpent*, and his *eſtate crackt*, before he will turn Prentice, or live upon another, he will turn Pedler of ſmall Wares, and ſo follow his old Trade with a leſſe *ſtock*: ſo men naturally follow their old Trade of *Doing*, and hope to get their living that way: and hence men having

ving no experience of trading with Christ by *faith*, live of themselves. *Samson*, when all his strength was lost, would go to shake himself as at other times: so when mens strength is lost, and God & grace is lost, yet men will go and try how they can live by shifts and working for themselves still.

Mans perdition is of himself.

Secondly, because men are ignorant of *Jesus Christ* and his righteousnesse; hence men cannot go unto him, because they see him not; hence they shift as well as they can for themselvs by their duties, *John* 4.14. Men seek to save themselvs by their own swiming, when they see no cable cast out to help them.

2. Ignorance of Christs righteousnesse.

Thirdly, because this is the easiest way to comfort the heart, and pacifie conscience, and to please God, as the soule thinks; because by this means a man goes no further than himself.

*Reas.*3. Good duties the naturall way of pleasing God.

Now in forsaking all duties, a soule goeth to heaven quite out of himself, and there he must wait many a yeare, and that for a little it may be. Now if a fainting man have *Aqua vitæ* at his beds

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beds head, he will not knock up the shop-keeper for it. Men that have a Balsome of their own to heal them, will not go to the Physitian.

*Reas.*4. By good duties sin may be kept in.

Fourthly, because by vertue of these duties a man may hide his sin, and live quietly in his sin, yet be accounted an honest man, as the whore in *Prov.*7. 15,16. having performed her vows, can intice without suspition of men, or check of conscience; so the *Scribes* and *Pharisees* were horribly covetous, but their long prayers covered their deformities, *Mat.* 23. 14. and hence men set their duties at a higher rate than they are worth, thinking *they* shall save them because they are so usefull to them. Good duties, like new apparel on a man pursued with hue and cry of conscience, keep him from being known.

Use 1. Not to rest in good duties.

Take heed of resting in duties; Good duties are mens *money*, without which they think themselves poor and miserable; but take heed that *you and your money perish not together*, *Gal.* 5. 3. The paths to hell are but two.

The

The first is the path of *Sin*, which is a dirty way. Secondly, the path of *Duties*, which (rested in) is but a clearer way. When the *Israelites* were in distresse, *Judg.* 10. 14. The Lord bids them go to the gods they served: so when thou shalt lie howling on thy death-bed, the Lord will say; Go unto the *good prayers* and *performances* you have made, and the *tears* you have shed. Oh they will be miserable comforters at that day.

Mans perdition is of himself.

Object. But I think thou wilt say, No true Christian man hopes to be saved by his good works and duties, but onely by the mercy of God, and merits of Christ.

Object.

Answ. It is one thing to trust to be saved by *duties*, another thing to *rest in* duties. A man trusts unto them, when he is of this opinion, that onely good duties can save him. A man rests in duties when he is of this opinion, that onely Christ can save him, but in his practice he goeth about to save himself. The wisest of the Papists are so at this day, and so are our common Pro-

Answ. Difference between trusting and resting in duties.

Mans perdition is of himself.

Protestants. And this is a great subtilty of the heart, that is, when a man thinks he cannot be saved by his good works and duties, but only by Christ he then hopeth, because he is of this opinion, that *when he hath done all, he is an unprofitable servant:* (which is only an act or work of the judgement informed aright) that therefore because he is of this opinion, he shall be saved.

But because it is hard for to know when a man rests in duties, & few men find themselves guilty of this sinne, which ruines so many, I will shew two things:

1. The signes of a man resting in duties.

2. The insufficiency of all duties to save men; that so those that be found guilty of this sin, may not go on in it.

Signes of mens resting in duties.

First, for the signes whereby a may may certainly know, when he rests in his duties, which if he do, (as few professors especially but they do) he perisheth eternally.

Sign 1. First, those that yet never saw they

rested

rested in them, they that never found it an hard matter to *come out of their duties*. For it's most natural for a man to stick in them, because nature sets men upon *duties*; hence it's a hard matter to come out of resting in duties. For two things keep a man from Christ. 1. *Sin.* 2. *Self.* Now as a man is broken off from *sin*, by seeing & feeling it, and groaning under the power of it: so is a man broken from *himself*. For men had rather do any thing than come unto Christ, there is such a deal of *self* in them; therfore if thou hast no experience, that at no time thou hast rested too much in thy duties, and then diddest groan to be delivered from these intanglements, (I mean not from the *doing* of them, this is *Familisme* and prophaneness, but from *resting* in the bare performance of them) thou doest rely upon thy *duties* to this day.

Mans perdition is of himself.

2. Things keep us from Christ

These rest in duties, that prize the bare performance of *duties* wonderfully; for those duties that carry thee out of thy self unto Christ, make thee to

Sign 2. A prizing af bare performance of duties.

Mans perdition is of himself.

to prize Christ. Now tell me, do thou glory in thy self? Now I am some-body. I was *ignorant, forgetful, hard-hearted*, now I understand and remember better, and can sorrow for my sins; if thou dost rest here, thy *duties* never carried thee further then thy *self*. Dost thou think after that thou hast prayed with some life, now I have done very well, and now thou dost verily think (meaning for thy *duties*) the Lord will save thee, though thou never come to *Christ*, and sayest as he in another case, *Now I hope the Lord will do good to me, seeing I have got a Priest into my house*, *Judg.* 17. 13. Doest thou inhance the price of *duties* thus, that thou dost dote on them then I do pronounce from God, thou dost *rest in them: These things* (saith Paul) *I accounted gain* (that is, before his conversion to Christ, he prized them exceedingly) but *now I account them losse:* And this is the reason why a child of God commonly after all his prayers, tears and confessions, doubts much of *Gods love towards him:* where-

Phil. 3. 8. Good duties must be counted losse in comparison of Christ.

as

as another man that falleth ſhort of him, never queſtions his eſtate; the firſt ſees much rottenneſſe and vileneſſe in his beſt duties, and ſo judgeth meanly of himſelf; the *other* ignorant of the vileneſſe of them, prizeth them and eſteemeth highly of them, and ſetting his corn at ſo high a price, he may keep them to himſelf; the Lord never accepteth them, nor buyeth them at ſo high a rate.

Mans perdition is of himſelf.

Thirdly, thoſe that never came to be ſenſible of their *poverty* & utter *emptineſſe of all good:* for ſo long as a man hath a peny in his purſe, that is, feels any good in himſelf, he will never come a begging unto *Jeſus Chriſt*, and therefore reſts in *himſelf.* Now didſt thou never feel thy ſelf in this manner poor, *viz.* I am as ignorant as any beaſt, as vile as any Devil; O Lord, what a neſt and litter of ſin and rebellion lurks in my heart! I once thought at leaſt my heart and deſires were good, but now I feel no ſpiritual life. Oh dead heart! I am the pooreſt, vileſt, baſeſt, and blindeſt creature that ever

Sign 3. As inſenſibility of our own emptineſſe.

Mans perdition is of himself.

ever lived. If thou doſt not thus feel thy ſelf poor; thou never cameſt *out of thy duties*; for when the Lord bringeth any man to Chriſt, he brings him *empty*, that ſo he may make him beholding to *Chriſt* for every *farthing token*.

Iſai. 66. 2.

Sign 4. A Legall, not an Evangelical righteouſneſſe.

Fourthly, thoſe that gain no *Evangelical righteouſneſſe by duties*, reſt in *duties*; I ſay, *Evangelical righteouſneſſe*, that is, more prizing of acquaintance, with deſire after, loving & delighting in union with the Lord *Jeſus Chriſt*: for a moral man may grow in *Legal righteouſneſſe*, (as the ſtony and thorny ground *ſeed* ſprang up and increaſed much, and came neer unto maturity) and yet *reſt in duties* all this while. For as 'tis with tradeſmen, they *reſt* in their buying and ſelling, though they make no gain of their trading: Now *Jeſus Chriſt* is a *Chriſtians gain*, Phil. 1. 21. and hence a child of God asks himſelf after *Sermon*, after *Prayer*, after *Sacrament*, *What have I gained of Chriſt? have I got more knowledg of Chriſt, more admiring of the Lord Jeſus?* Now a carnal heart that *reſts in his duties*, asketh onely

only what he hath done, as the *Phariſee*, *I thank God I am not as other men, I faſt twice a week, I give almes*, and the like; and thinks verily hee ſhall be ſaved, becauſe he *prayes*, and becauſe he *hears*, and becauſe he *reformes*, and becauſe he *ſorrows* for his ſins, that is, *not* becauſe of the gaining of Chriſt in a duty, but becauſe of his naked performance of the duty: and ſo they are like that man that I have heard of, that thought verily he ſhould be rich, becauſe he had got a wallet to beg: ſo men, becauſe they performe duties, think verily they ſhall be ſaved. No ſuch matter, let a man have a bucket made of gold, doth he think to get water becauſe he hath a bucket? No, no, he muſt let it down into the well, & draw up water with it: ſo muſt thou let downe all thy duties into Chriſt, and draw light & life from his fulnes, elſe though thy duties be golden duties, thou ſhalt periſh without *Chriſt*. When a man hath bread in his wallet, and got water in his bucket, hee may boldly ſay, ſo long as theſe laſt, I ſhall not

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Wee muſt let all our duties down into Chriſt, and draw from his fulnes.

Mans perdition is of himself.

not famish: so mayst thou say, when thou hast found and got Christ, in the performance of any duty; So long as Christs life lasteth, I shall live; as long as he hath any wisdom or power, so long shall I be directed and enabled in well-doing.

Sign 5. When our duties make us sin more boldly.

Fifthly, if thy duties make thee sin more boldly, thou dost then *rest in duties*; for these *duties* which carry a man out of *himself* unto *Christ*, ever fetch power against sin; but duties that a man rests in, arm him, and fence him in his sin, *Isa.* 1. 14. A cart that hath no wheels to rest on, can hardly be drawn into the dirt, but one that hath wheels, cometh loaded through it; so a child of God that hath no wheels, *no duties to rest upon*, cannot willingly be drawn into sin: but another man, though he be loaden with sin (even sometimes against his conscience,) yet having *duties* to bear him up, goeth merrily on in a sinfull course, and makes no bones of sin: when we see a base man revile a great Prince, and strike him, we say, Surely, he durst not

do

do it, unleſs he had ſome body to bear him out in it, that he reſts and truſts unto: ſo when we ſee men ſin againſt the great God, we conceive, certainly, they durſt not do it, if they had not ſome duties to bear them out in it, and to encourage them in their way, that they truſt unto.

Mans perdition is of himſelf.

For, take a *prophane man*, what makes him *drink, ſwear, cozen, game, whore?* Is there no God to puniſh? Is there no hell hot enough to torment? are there no plagues to confound him? yes, why ſinneth he ſo then? Oh! he prayeth to God for forgiveneſſe, and ſorroweth and repents in ſecret (as he ſaith) and this bears him up in his lewd pranks.

To ſin and ask God forgiveneſs is but mean ſatisfaction

Take a morall man, he knows he hath his failings and his ſinnes, as the beſt have, and is overtaken ſometimes as the beſt are; why doth he not remove theſe ſins then? He confeſſeth them to God every morning when he riſeth; why is he not more humbled under his ſin then? the reaſon is, he conſtantly obſerveth *morning* and *evening prayer*, and then he craves *forgive-*

Mans perdition is of himself.

neſſe for his failings, by which courſe he hopes hee makes his peace with *God*; and hence hee ſinneth without fear, and ariſeth out of his fals into ſin, without ſorrow. And thus they ſee and maintain their ſinnes by their *duties*, and therefore *reſt in duties*.

Sign 6. When wee ſee not our vile hearts by our duties.

Sixthly, thoſe that ſee little of their vile hearts by *duties*, reſt in their duties; for if a man be brought nearer to Chriſt, and to the light, by *duties*, he will ſpy out more *moats*; for the more a man participates of *Chriſt*, *his health and life*, the more he feeleth the *vileneſſe* and *ſickneſſe* of ſin. As *Paul* when he *reſted in duties* before his converſion, before that the *Law* had humbled him, *he was alive*, that is, hee thought himſelfe *a ſound man*, becauſe his *duties* covered his ſins, like fig-leaves. Therefore aſke thine own heart, if it be troubled ſometimes for ſin, and if after thy *praying* and *ſorrowing* thou doſt grow well, and thinkeſt thy ſelfe ſafe, and feeleſt not thy ſelf more vile; If it be thus, I tell thee, thy *duties* be but fig-leaves to cover thy nakednes,

Rom. 7. *Paul* when hee reſted in duties, thought he was alive when hee was dead.

and

and the Lord will find thee out and unmask thee one day, and wo to thee if thou doſt periſh here.

Mans perdition is of himſelf.

Secondly, therefore behold the *Inſufficiency of all duties to ſave us*; which will appear in theſe three things, which I ſpeak, that you may learn hereafter never to *reſt in duties*.

The inſufficiency of any duty to ſave a man, appears in three things

I.

Firſt, conſider *thy beſt duties* are tainted, poyſoned, and mingled with ſome ſin, and therefore are moſt odious in the eyes of an *holy God*, (nakedly and barely conſidered in *themſelves*) for if the beſt actions of *Gods people* be filthy, as they come frō them, then to be ſure, all wicked mens *actions* are much more filthy and polluted with ſin: but the firſt is true, *all our righteouſneſs are as filthy rags*; for as the fountain is, ſo is the ſtream; but the fountain of all *good actions*, (that is, *the heart*) is mingled partly wᵗʰ ſin, partly with grace, therefore every action participates of ſome ſin, which ſins are daggers at Gods heart, even when a man is praying and begging for his life; therefore there is no *hope* to be ſaved by *duties*.

Our beſt duties are ſinfull.

Iſai. 6. 6. Mans righteouſneſſe like rags.

Mans perdition is of himself.

2. The glory of imperfect actions is but as grasse.

Secondly, suppose thou couldest perform them without sin, yet thou couldst not hold out in doing so, *Isa.* 40.6. *All flesh & the glory thereof is but grasse.* So thy best actions would soon wither, if they were not perfect: and if thou canst not *persevere* in performing all *duties perfectly*, thou art for ever undone, though thou shouldst do so for a time, live like an Angel, shine like a Sun, & at thy last gasp have but an idle thought, commit the least sin, that one rock will sink thee down even in the Haven, though never so richly laden; one sin, like a pen-knife at the heart, will stab thee; one sinne, like a little fire-stick in the thatch, wil burn thee: one act of *treason* will hang thee, though thou hast lived never so devoutly before, *Ezek.* 18.24. For it's a crooked life, when all the parts of the line of thy life be not straight before Almighty God.

Gal. 3. 10.

3. Our good actions will not satisfie for sin past.

Thirdly, suppose thou shouldst *persevere*, yet it's clear, thou hast sinned grievously already, & dost thou think thine *obedience* for the time to come can

can ſatisfie the *Lord* for all thoſe rents behind, for all thoſe ſins paſt? as can a man that paies his rent honeſtly every year, ſatisfie hereby for the old rent not paid in 20 years? all thy *obedience* is a new debt, which cannot ſatisfie for debts paſt. Indeed *men* may forgive wrong and debts, becauſe they be but finite; but the leaſt ſin is an infinite evil, and therefore God *muſt be ſatisfied* for it. Men may remit debts, and yet remain men; but the Lord having ſaid, *The ſoul that ſinneth ſhall die*, and his truth being himſelf, he cannot remain *God*, if he forgive it without *ſatisfaction*. Therfore *duties* are but *rotten crutches* for a ſoul to reſt upon.

Mans perdition is of himſelf.

God cannot remain God, and forgive ſin without ſatisfaction.

But to what end ſhould we uſe any *duties?* cannot a man be ſaved by his good *prayers*, nor *ſorrows*, nor *repentings?* what ſhould we pray any more then? let us caſt off all *duties*, if all are to no purpoſe to ſave us, as good play for nothing as work for nothing.

Object. To what end are our duties.

Though thy good duties cannot ſave thee, yet thy bad works will damn thee. Thou art therefore *not* to

Anſw.

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Good duties not to be cast off, but our resting upon them.

caſt off the duties, but thy *reſting in* theſe duties: thou art not to caſt them *away*, but to caſt them *down* at the feet of Jeſus Chriſt, as they did their crowns, *Rev.*4. 10,11. ſaying, If there be any good or graces in theſe *duties*, it's thine, Lord: for it is the Princes favour that exalts a man, not his own gifts; they came from *his good pleaſure*.

Object.

But thou wilt ſay, to what end ſhould I perform duties, if I cannot be ſaved by them?

Anſw.

For theſe three ends.

Uſe 1. We are to perform good duties for 3. ends 1. To bring us to Chriſt

1. To carry thee to the Lord *Jeſus* the onely Saviour, *Heb.*7.25. he onely *is able to ſave* (*not duties*) all that *come unto God* (that is, in the uſe of means) *by him*. Hear a Sermon, to carry thee to Jeſus Chriſt: Faſt and pray, and get a full tide of *affections* in them to carry thee to the *Lord Jeſus Chriſt*, that is, to get a more *love* to him, more acquaintance wth him, more union with him: ſo ſorrow for thy ſins, that thou mayſt be more fitted for Chriſt, that thou mayſt prize Chriſt the more; uſe thy duties as *Noahs Dove* did her wings,

wings, to carry thee to the *Ark of the Lord Jesus Christ*, where onely there is rest. If she had never used her wings, she had fallen in the waters: so if thou shalt use *no duties*, but cast them all off, thou art sure to perish. Or as it is with a poor man that is to go over a great water for a treasure on the other side, though he cannot fetch the boat, he calls for it; and though there be no treasure in the boat, yet he useth the boat to carry him over to the treasure: so Christ is in heaven, and thou on earth, he doth not come to thee, and thou canst not go to him; now call for a boat; though there is no grace, no good, no salvation in a *pithlesse duty*, yet use it to carry thee over to the treasure the Lord *Jesus Christ*. When thou comest to *hear*, say, Have over Lord by this Sermon; when thou comest to *pray*, say, Have over Lord by this praier to a *Saviour*. But this is the misery of people, like foolish lovers, when they are to wooe for the Lady, they fall in love with her Handmaid that is onely to lead them to her: so men

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Good duties are the means by which we come to Jesus Christ.

Mans perdition is of himself.

men fall in love with, and dote upon their own duties, and rest contented with the naked performance of them, which are onely hand-maids to lead the soule unto the Lord Jesus Christ.

Use 2. Good duties are evidences of Gods love to us in Christ.

Secondly, use duties as evidences of *Gods everlasting love to you when you be in Christ*; for the graces and duties of *Gods people*, although they be not causes, yet they be tokens and pledges of salvation to one in Christ: they do not save a man, but accompany & follow such a man as shall be saved, *Heb.* 6.9. Let a man boast of his *joyes, feelings, gifts, spirit, grace*, if he walks in the comission of any one sin, or the omission of any one known duty, or in the slovenly il-favoured performance of duties, this man, I say, can have no assurance without flattering himself, 2 *Pet.* 1. 8, 9, 10. *Duties* therefore being *evidences and pledges of salvation*, use them to that end, and make much of them therefore; as a man that hath fair evidence for his *Lordship*, because he did not purchase his *Lordship*, will he therefore cast it away? No, no, because

because it is an *evidence* to assure him, that it is his own; & so to defend him against all such as seek to take it from him, he will carefully preserve the same: so because *duties do not save thee*, wilt thou cast away *good duties*? No, for they are *evidences* (if thou art in Christ) that the *Lord* and *Mercy* is thine own. Women will not cast away their *love-tokens*, although they are such things as did not purchase or merit the love of their husbands, but because they are tokens of his love, therefore they will keep them safe.

Mans perdition is of himself.

That God *the Father of our Lord Jesus Christ* may be honoured by the performance of these *duties*, therefore use them: Christ shed his bloud that he might purchase unto himself *a people zealous of good works*, Tit. 2. 14. not to save our soules by them, but to *honour him*. O let not the bloud of Christ be shed in vain! *Grace* and *good duties* are a Christians crown; it is sin onely makes a man base: Now shall a King cast away his Crown, because he bought not his Kingdome by it? No, because

Use 3. Good duties honor God being used.

Mans perdition is of himself.

beeause it is his *ornament* and *glory* to wear it when he is made a King; so I say unto thee, it is better that Christ should be honoured, than thy soul saved; and therefore perform duties, because they honour the Lord Jesus Christ. Thus *use thy duties*, but *rest not in duties*; nay, go out of *duties*, and match thy soul to the Lord Jesus take him for better and for worse, so live in him & upon him all thy days

The fourth generall reason of mans ruine.

Fourthly, by reason of mans *head strong presumption*, or false faith whereby men seek to save themselves by *catching hold on Christ*, when they see an *insufficiency in all duties* to help them, and themselves unworthy of mercy: for this is the last & most dangerous rock that these times are split upō. Men make a bridge of their own to carry them to *Christ*. I mean, they look not after faith wrought by an omnipotent power, which *the eternal Spirit* of the *Lord Jesus* must *work* in them; but they content themselves with a faith of their *own forging* and *framing*, and hence they think verily

Eph. 1. 19.

and

and believe, that Christ is their *sweet saviour*, and so doubt not but they are safe, when there is no such matter, but even as dogs they snatch away childrens bread, and shall be shut out of doores (out of heaven hereafter for ever) for their labour.

Mans perdition is of himself.

All men are of this opinion, *That there is no salvation but by the merits of Jesus Christ*; and because they hold fast this opinion, therefore they think they hold fast *Jesus Christ* in the hand of faith, and so perish by catching at their own catch, and hanging on their own fancy and shadow. Some others catch hold of Christ before they come to feele the want of faith and ability to believe, and catching hold on him (like dust on a mans coat, whom God will shake off, or like burs and briers cleaving to ones garment, which the Lord will trample under foot) now they say, they thank God, they have got comfort by this meanes, and though God killeth them, yet they will trust unto him, *Mich.* 3.11.

Men believe no salvation but by Christ, and so think they hold Christ in the hand of faith.

It is in this respect a harder matter to

Mans perdition is of himself.

Easier converting a man in India then in England.

to convert a man in *England* than in *India*, for there they have no such shifts and forts against our sermons, to say they beleeve in Christ already, as most amongst us do: we cannot rap off mens fingers from catching hold on Christ before they are fit for him like a company of theeves in the street, you shall see an hundred hands scrambling for a jewel that is fallen there, that have least, nay nothing to do with it. Every man saith almost, *I hope Christ is mine, I put my whole trust and confidence in him*, and will not be beaten from this. What, must a man despair? must not a man trust unto Christ? Thus men will hope and trust, though they have no ground, no graces to prove they may lay hold and claime unto Christ. This *hope* scared out of his wits, damns thousands: for I am perswaded, if men did see themselves *Christlesse creatures*, as well as *sinfull creatures*, they would cry out, *Lord, what shall I do to be saved?*

A pretious faith got at a high rate.

This faith is *a pretious faith*, 2 Pet. 1. 2. *Pretious things* cost much, and we set them

them at a high rate; if thy faith be so, it hath cost thee many a prayer, many a sob, many a salt tear. But ask most men how they came by their faith in Christ? they say, very easily: when the Lion sleeps, a man may lie and sleep by it; but when it awakens, wo to that man that doth so: so while God is silent and patient, thou mayst befool thy self with thinking thou dost trust unto God; but wo to thee when the Lord appears in his wrath, as one day he will; for by vertue of this false faith, men *sinning*, take *Christ* for a *dishclout* to wipe them clean again, and that is all the use they have of this Faith. They sin indeed, but they trust unto Christ for his mercy, and so lie still in their sins: God will revenge with bloud and fire, and plagues, this horrible contempt from heaven.

Hence many of you trust to Christ, as the *Apricock* tree that leans against the wal, but it's fast *rooted* in the earth: so you lean upon *Christ* for salvation, but you are *rooted* in the world, *rooted* in your pride, *rooted* in your filthiness still.

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While God is silent, we may think we trust in him; but when he appears in his word, it will prove otherwise.

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still. Woe to you if you perish in this estate, God will hew you down as fuell for his wrath, what ever mad hope you have to be saved by *Christ*. This therefore I proclaim from the God *of heaven* to you. 1. You that never felt your selves as unable to believe, as a dead man to raise himselfe, you have as yet no faith at all. 2. You that would get faith, first must feele your inability to believe: and fetch not this slip out of thine own garden; it must come down from heaven to thy soul, if ever thou partakest thereof.

Two things observable.

Other things I should have spoken of this large subject, but I am forced here to end abruptly; the *Lord* lay not this sin to their charge who have *stopt my mouth, labouring to with-hold the truth in unrighteousnes*. And blessed be the good God, who hath stood by his unworthy servant thus long, inabling him to lead you so far, as to shew you the rocks and dangers of your passage to another world. *Finis.*

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